

Evangelical Christendom.

OCTOBER, 1882.

TO OUR READERS.

IN our last issue we announced, with deep regret, the death of Mr. J. F. Oakey, who had been for many years the Editor of *Evangelical Christendom*. The connection between the Evangelical Alliance and this journal has never been closer than during the past few years, Mr. Oakey's attachment to the principles and objects of the Society contributing in no small degree to this result. The Proprietors, realizing the importance of strengthening this connection, have placed themselves in communication with the Council of the Alliance, in order that the conduct of the Magazine should be brought under the direct influence of that body; and we have now the pleasure to announce that in future the editorial responsibility will be assumed by the Council. We will only add that a change, which has long been contemplated, will shortly be effected, and the notes of "the month" will be written with a view to embrace only religious intelligence and matters relating to the spiritual life of the Churches. This arrangement will, we have reason to believe, meet with the approval of all the friends of this journal; and we venture to ask our readers to aid us in extending its circulation and influence.

THE MONTH.

THE most important item of the news of the month is that the war in Egypt is practically at an end. Some troublesome incidents may, perhaps, be expected. A large population, taken from peaceful occupations and forced into military service, cannot be suddenly disbanded without the result of considerable suffering and possible demoralization. Homes have been broken up, peaceful pursuits interrupted, crops in many cases irretrievably damaged, and the poor fellaheen, after exposure to the hardships and dangers of a campaign, are relieved from military duty only to encounter sad privations. Arabi's power is broken; the Khedive is, nominally, again master of his own. Literally, an hour of fierce fighting changed the fortunes of Egypt; but no brilliant feat of arms, no official proclamation, can so rapidly restore the people of Egypt to the *status quo ante bellum*. None the less should we be thankful that the war is ended. The thanksgiving that has been offered throughout the land by thousands of Christian worshippers must be sympathized with by all. "Give peace in our time, O Lord," must be the constant prayer of all who earnestly desire the evangelization of the world.

Good Archbishop Tait, the Primate, is so seriously ill that it is possible he may not recover. The daily bulletins issued by his medical attendant are looked for with no ordinary interest. His long episcopal labours, his moderation, and devotion to the duties incumbent on him as the occupant of his high position, have gained for him affection and respect, not only on the part of the members of his own Church, but on the part also of Christians of other communions. Few men have experienced greater private sorrows. While Dean of Carlisle, five of his children fell victims to a terrible epidemic, dying within the compass of a few days; and not very long ago he was separated by death from the admirable woman who had so long shared his sorrows and his pleasures, and from a son whose abilities and piety promised so much.

An older and, although of much lower ecclesiastical rank, even more eminent clergyman of the Church has passed away at the ripe age of eighty-two. The record of the movements in the English Church during the last half-century will form a very remarkable chapter in ecclesiastical history; and very prominent indeed in such a record will be the name of Dr. Pusey. Those who most earnestly refuse to accept the doctrinal and ecclesiastical teaching of the writers of the famous "Tracts for the Times,"—and that is equivalent to saying all Evangelical Christians of all the Churches—must admit that Pusey, Newman, Keble, and the other leaders were possessed of rare intellectual endowments, of unquestioned personal piety and earnestness. John Keble has left a noble poetical legacy to devout minds; the restless, unsatisfied intellect of Newman quenched itself in perversion; but Pusey remained professedly and, no doubt, most deeply attached to the English Communion. A scholar of rare attainments, profoundly versed in ecclesiastical history, he loved his Church with what may be described as an archaeological love, and, we fear, mistook adherence to forms and rituals for the spiritual work of the Christian ministry. He was possessed of great personal influence over younger men, exercised, where directly ecclesiastical questions were not involved, wisely and tenderly. He lived a quiet, simple, Christian life; and, now that the grave has closed over his remains, all would desire to remember with Christian charity the scholar and theologian who gave a popular name to the Puseyite section of English Churchmen.

In the course of our last monthly record of events, we noticed the passing, in the session just ended, of the new Married Woman's Property Bill, and gave an abstract of its leading provisions. One of our correspondents—a lady—appears to have misunderstood our remarks, and to have supposed that we strongly disapproved of the measure, and has addressed to us a long argumentative letter on the subject. If our friend will kindly recur to what we said on this point, she will see that we expressed no opinion as to the merits of the measure, but only a conviction that "thoughtful, religious persons must necessarily watch with great anxiety the operation of this new piece of legislation." And we must be anxious about the result of any measure dealing with the sacred subject of marriage, as we must be anxious about the result of any other legislation affecting the social institutions on which the happiness of millions of our countrymen and countrywomen depend. Secularists and those who are indifferent as to religious obligations are making great efforts to have marriage recognized as only a civil contract; and those who believe that our social institutions are most valuable when most definitely sanctioned by religion, may very legitimately watch with no slight

interest the working of a new law which may, perhaps, remedy undoubted evils, but which may also weaken the influences which make the marriage-bond a blessing both to husband and wife. We did not write as partisans, carefully avoided any expression of opinion, and certainly had no desire to originate or invite a controversy in these pages.

The Hull Branch of the Church of England Working Men's Society having written to Mr. Gladstone on the subject of the continued imprisonment of the Rev. Mr. Green, the Premier has replied that "the matter is in the hands of the Lord Chancellor, who is most anxious to carry it through." A few days after this reply, appeared in print a correspondence between Mr. Talbot, M.P., and the Rev. Randall Davidson, Chaplain to the Archbishop of Canterbury, on the same subject. Mr. Talbot was in charge of a Bill in the House of Commons, the Imprisonment for Contumacy Bill, which, if passed, would have effected the release of Mr. Green; but it was defeated by a "count out" on the 16th of August. This Bill had the sanction of both the Archbishops, and Mr. Talbot wrote to Mr. Davidson to ask if any, and what, further action would be taken. The reply is to the effect that on the very day on which the Bill was introduced, the three years from the issue of the inhibition came to an end, and on that day the Archbishop of Canterbury informed Mr. Gladstone that Mr. Green appeared to be no longer the Incumbent of Miles Platting. If that be the case, and it appears to be so, Mr. Green's legal contumacy is at an end, because he cannot be punished for not doing what he has no longer power to do. It is to be hoped most earnestly that the Lord Chancellor, if the duty of settling the matter rests with him, will at once put an end to a most painful episode in the recent history of the Church.

Another very unpleasant matter has attracted the attention of the public during the month—the proceedings at Coventry respecting the enforcement of the Vicar's Rate. This rate is one of the few remnants of an old state of things which is a perpetual source of heart-burning between incumbents and those parishioners who are not members of the Established Church. In most parts of England other provision is now made for the incomes of clergymen and the maintenance of Church fabrics; but at Coventry the old system is still legally operative, and notwithstanding that efforts have been made on both sides to settle the difficulty, they have been unavailing, and there has been recourse to proceedings which all religious persons, Churchmen or Nonconformists, must deeply regret. Distraint of household goods and attempted sales by auction, for the purpose of obtaining the stipend of an incumbent, are not proceedings which any party in the Churches can regard otherwise than with pain. Surely some equitable arrangement can be arrived at which will prevent what we must all feel to be a scandal.

A letter addressed by the Secretaries of the Evangelical Alliance to the *Times*, giving publicity to the fact that a Protestant minister at Prague has been forbidden to have any more public religious meetings in his church, has given rise to a communication, signed "Consistency," in the *Nonconformist*, the writer of which exhibits a singular misunderstanding as to the nature and scope of the work of the Evangelical Alliance. The Secretaries very truly said that the Evangelical Alliance has, ever since its formation in 1846, "espoused the cause of oppressed and persecuted Christians, and made known to the public infringe-

ments of religious liberty in various countries." The writer assuming the signature "Consistency" says: "So far as my memory serves me, the Evangelical Alliance has done nothing to promote the cause of liberty at home;" and, as a corroboration of his assertion, that in the neighbourhood where he resides, "a committee is unable to obtain a site on which to erect a mission-hall, because eligible pieces of land are held under leases which forbid the erection upon them of a Dissenting chapel." The writer appears to think that the Evangelical Alliance has some power to interfere in the matter. It is a strange misconception. Restrictions in private leases are not exactly public infringements of religious liberty.

A few days after these lines are before our readers, the Annual Church Congress will have begun its sittings at Derby. The Archbishop of York and the Bishop of Truro will conduct the opening services on Tuesday, the 8th of October. The programme of proceedings is interesting. One of the topics for consideration, likely to be followed by a discussion of interest, is "Evangelistic Work at Home," to be introduced by the Bishop of Liverpool; and another subject, "The Church and other Communions," the opening of which will be undertaken by a layman, the Earl of Lincoln, ought to be of value. Rather a singular item in the programme is the delivery of two addresses by a lady, Miss Ellice Hopkins, on "The Degradation of Women,"—one to women only, and the other to the clergy.

No consideration given to the subject of Evangelistic work at home can exclude a reference, and a most earnest and anxious reference too, to the wonderful development and increasing activity of the Salvation Army. On the 21st of last month, they opened their new basis of operations, the Grecian Theatre, in the City Road. The meeting was of an extraordinary character, exhibiting that mingling of intense enthusiasm for spiritual objects with the grotesqueness of expression which are so characteristic of the proceedings of the Army. May the good work, which is unquestionably a progress, be blessed and increased! But there is too much in connection with it which affords matter for regret. At the Carlisle diocesan meeting, the Bishop expressed himself sympathetically and very sensibly on the subject.

A very disgraceful disturbance has taken place at St. Jude's Church, Liverpool, showing that not only the Salvationists, but more regular congregations are in need of protection from the violence of persons whose claim to possess any religious opinions at all can scarcely be admitted. The services at St. Jude's are of an advanced High Church character, and no doubt, on that account, not acceptable to Churchmen holding Evangelical views. But Churchmen or Non-conformists having respect for religion would, we cannot doubt, be sorry to be identified in the public view with the crowd which entered the church and personally assaulted the clergyman, who "found a refuge in one of the pews. Ladies fainted, and cries of 'Shame!' resounded through the sacred edifice."

The death is announced of the Rev. G. T. Dodds, a zealous worker in the mission to the working men of Paris and other towns in France, in conjunction with the Rev. R. W. M'All. Mr. Dodds was enjoying a brief holiday in the country, when he, unfortunately, partook of some mushrooms which proved to be of a poisonous kind, and died after a few days' illness. His wife (a daughter of Dr. Bonar,

of Edinburgh, whose hymns are so familiar to the Churches) and a servant were also attacked with serious illness, but recovered. The deceased gentleman is the son of the Rev. Thomas Dodds, of Lochee Free Church, and was educated at the New College, Edinburgh, where he was a distinguished student, and showed a special aptitude for the study of languages, both modern and ancient. After leaving college, he was engaged for some time as missionary in connection with the Chalmers' Memorial Free Church, Grange, and about five years ago accepted an invitation to go to Paris and assist Mr. M'All in his mission there. His loss will be severely felt, as he had peculiar qualifications for the work in which he was engaged.

We have intelligence from Capetown of the death of Dr. Merriman, Bishop of Grahamstown, the result of an accident. He was out driving with his daughter, when the horse ran away, and both were thrown out. The latter, however, was providentially unhurt, and was able to attend at once to her father, who had fallen on his head, and was lying insensible. Conveyed to the house of a friend, his family anxiously watched at his bedside with alternate hope and fear as to his recovery; but he gradually grew worse, and breathed his last on the 22nd of August. He was for about a year Dean of Capetown, and was elected to the see of Grahamstown in 1874.

RELIGIOUS LIBERTY IN AUSTRIA.

We regret to say that our latest news from Austria is most discouraging. The Ultramontane party is thoroughly in the ascendant, and the different departments of the State Ministry lean upon its support. The consequence is, that in those districts, such as Bohemia, in which bigotry and intolerance are supremely rife, acts of persecution or of oppression are from time to time reported, which are a disgrace and a stigma upon the authorities of an empire whose Constitution guarantees absolute liberty of religion to every Austrian subject, and whose Emperor has himself solemnly promised, as lately as the year 1879, when a deputation of the Evangelical Alliance waited upon his Majesty at Buda-Pesth, that such acts should not be tolerated. In another part of our impression we record the recent prohibition of public divine service conducted by the American missionary at Prague, which has been hitherto allowed with certain restrictions, defined by Imperial decrees, soon after the visit of the deputation to the Emperor. We also furnish some further details with respect to the persecution of a Bible colporteur at Laibach, of a truly revolting description. We wonder if the British and Foreign Bible Society will join hands with the Evangelical Alliance in making some further protest to the Austro-Hungarian monarch. We understand that in America our Anglo-Saxon kinsmen are already considering the propriety of united action with the British Branch of the Evangelical Alliance. Possibly, in view of the important interests involved, and the disgrace cast upon Christianity by Bible colporteurs and agents being treated upon the same footing as propagators of sedition, or rebels against the State, at the instigation of malevolent priests or others, our great Bible Society may think the moment opportune for uniting in some demonstration. Our readers will, however, judge for themselves how far the intolerant proceedings of the Austrian authorities should be tolerated, and what form the expression of public protest may best take.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

September 16, 1882.

BLASPHEMY AND SUPERSTITION.

The Press has been ringing with the blasphemous words spoken by two of the members of the Municipal Council of Paris at a school exhibition, to the purport that God could not be excluded from schools, for God did not exist; and that they would furnish youth with plenty of gods, in the men of genius who had left works to be admired and studied. Now put this in the same light as the fact that, when lately the images of saints and crucifixes were removed from the hospital wards at Nîmes, the nurses and some of the patients threw themselves at the feet of the governor, crying that God was turned out of the place, and that they could not be cured in atheistic wards! Action and reaction, cause and effect, superstition and unbelief, ebb and flow. At the school distribution of prizes at Puteaux, near Paris, the Anti-clerical Society gave a savings bank book with 20 francs, and promised to give more next year, as a prize to pupils for attending no religious instruction. The archbishops and bishops, to the number of 43, have discovered and approved of a potent remedy for atheism—a small crucifix, to be worn in the most convenient manner by women and by children, who will thus be members of the "Catholic Alliance of 1882,"—the great Christian pact adopted and sealed by all mothers, from one end of France to the other.

THE NEW LAW ON SCHOOLS.

The Pope has written to the Archbishop of Paris a letter, in which he terms the new law on schools "a criminal enterprise." A communal schoolmistress, Sister St. Xavier, has been deprived of her situation by the Prefect of the Saône et Loire for refusing the entrance of the school to the adjoint to put up the national colours on the fête day, calling the colours "dirty things," and declaring the 14th of July to be the fête of assassins and robbers, etc. Ten special trains of pilgrims have gone to Lourdes, some pilgrims on their own account, and some hired in the name of stay-at-homes. Bits of the rock are now sold as amulets, as well as the water!

THE JEWS IN FRANCE.

Samuel Ben Lashin, the Chief Rabbi of Alexandria, is a French subject; he left after the bombardment, and gave thanks lately in the Synagogue of the Portuguese rite in Paris, and prayed for the prosperity of France. The minds of French Protestants are turning somewhat towards the great question of the restoration of the Jews to Palestine, and the latter-day glory; and here and there an article appears on the subject in some of the religious periodicals.

Pastor Dupin de Saint André has been sent by Government on a scientific mission to Mexico.

THE MADAGASCAR QUESTION.

Madagascar is exciting interest. A journal asks, naturally, "Why does not the French Government encourage Protestant French missionaries to go there, rather than espouse the petty interests of the Jesuits, who have undoubtedly stirred up the present difficulties, ever mixing politics with their religion?"

IGNORANCE AND INTOLERANCE.

A handful of miners—excited by political leaders, say some, irritated by Jesuit doings, say others,—pillaged an armourer's, set fire to a church, and sacked a manse and a nun's school, overturning and breaking up crosses, at Montceau-les-Mines. Armed force alone quelled the disturbance, and twenty-four arrests were made.

It is worth comparing the violence of these ignorant miners with the bitter words of the opposite party in the mouth of a Roman Catholic dignitary, and the following expressions of the *Univers*: "We care not for appeasing. We will have opposition, and fight to the death against the Republic. We shall bless the day in which the whole edifice, with its deputies, senators, and, above all, its laws, will crumble to dust. Too many imbeciles and rascals have put their ideas into our codes for us to feel much respect for their legislation!"

Leo Taxil, the fearfully blasphemous publisher, has been expelled by the Freemasons, after having been condemned correctionally for literary fraud. The Parisian Freethinkers have also excluded him from their ranks.

THE GOSPEL IN THE PROVINCES.

The little picturesque town of Thiers, in the Puy-de-Dôme, which is now an active and hopeful centre of evangelization, has been for ages the seat of a primitive manufacture of hardware: men of handicraft, partly smiths, partly labourers, making their own wine from their own vintage, and who can turn off a knife begun and finished by themselves. The five hundred "marks" of distinct houses have existed from time immemorial; and the Durole, a little vigorous stream, continues merrily to turn the primitive machinery; and the bright, clear sun shines down upon the quiet, quaint place. But prosperity tends to dwindle; and, as an eye-witness humorously remarks, "while Saint Roch blesses the cattle and the children brought devoutly to his shrine, Saint Routine is not doing much to improve the manufacture!" The fact is that, two centuries ago, the best workmen in the place were Huguenots, and these were compelled to leave by the revocation of the Edict of Nantes. Some went to England, and found in a place "called Sheffield," says an old historian, a site reminding them of their mountains, their Durole, and their town; they settled there, and established then the hardware industry which has now the first name in the world. About forty years ago, M. and Madame Vaucher, descendants of Huguenots, came to Thiers from Geneva, and made no scruple of standing at street-corners, sometimes on a stone, and singing a psalm or hymn to draw attention and get hearers for the Gospel. The first handful met in their drawing-room, and formed the nucleus of the Church. When they left to work elsewhere, a simple evangelist, an ex-dyer, preached Christ, and brought some thousands to the Lord. Many years after, the new Protestants, after various difficulties, and not being able to cover their outlays, asked for a Wesleyan pastor, and so joined the Methodists.

A WELCOME TO THE PROTESTANTS.

The commune of Domaize, also in Auvergne, after one of those frequent dissensions with a curé which leave irretrievable bitterness among the inhabitants, and in which the bishop always supports the priest, appealed to the Minister of Worship, who suppressed the salary of the curé. The Municipal Council then met, and decided that a Protestant church should be built, and that a Protestant lecturer should be immediately requested to come. Until the church be finished building, they are boarding up the sides of the market-place to fit it for a preaching hall. The people remember, in this and

in many other places, that Protestant faith flourished there in days of yore, and that it was the St. Bartholomew massacre and other persecutions that forced Romanism upon their fathers. It is refreshing to read the bright accounts of welcomes given to Protestant lecturers in various localities. Near Roanne, at an out-of-the-way railway station, the Mayor waited with a conveyance to carry the lecturers to his village, two miles off; people crowded; pleasant toned shouts were heard; some became voluntary runners, crying, "The Protestants are come!" Bouquets awaited them; flowers were pinned on the white covered table; and the barn prepared for the meeting held 600 eager listeners. The subject was "Jesus Christ, the true Liberator;" the fall of man, his thralldom to sin, his incapacity to save himself; the wonderful deliverance, found in Jesus alone, from sin, from error, from condemnation, from the superstitions and the yoke of man. A large distribution of tracts was made, and the people hailed with vehemence the promise of another lecture shortly. A school-master devotes his vacation to going from village to village in the Loire and adjacent departments. These people, he says, desire to leave Romanism, not from hatred to the priest or on political grounds, but with simple and upright hearts they want to worship God and serve Him, without passing through the hands of the curé. These souls seem desirous to come to the throne of grace, and drink up the words spoken with an extraordinary zest.

MISSION TO SEAMEN.

An interesting sailing mission is astonishing the natives, by bearing down upon them in the form of a Seamen's Bethel. A local paper describes it thus: "The arrival of a vessel in Rouen, with a singular cargo, neither of cotton nor sugar, coffee nor tea, but of—pastors! and, of course, Bibles! They go from port to port, along the coast and up the rivers, to evangelize the populations. They stay for two or three days, distribute their Bibles, say their prayers, and when they have 'propaganded' enough, they return to their boat and sail away to preach somewhere else. It is a funny religion which glides on the waters!" These enterprising pastors are Messieurs Gibson and J. P. Cook.

EVANGELISTIC SERVICES.

Lord Radstock is holding meetings at Trouville, and purposes having three days' conferences for Christians at Lisieux. At Caen, the Young Men's Christian Association opens

a room and library for soldiers in a garrison in the town.

The new Secretary of the

SOCIÉTÉ ÉVANGÉLIQUE

is giving a sober and interesting account of each station, and has sent an important and judicious circular round to all the agents. He evidently wishes for fruit rather than leaves, depth rather than shallow breadth. A great increase of trust in the work of the society is likely to be the result.

MR. M'ALL'S WORK

tells not only directly, but indirectly on the country. One after another, we hear of analogous works dotting the provinces, opened by enterprising men who have been brought to Christ through his meetings. The latest we have heard of is one in the very lowest part of Lyons, which has begun in a promising way with 100 eager hearers. The

CORSIKAN MISSION,

an offshoot of the Marseilles mission, is likely to receive in October an impulse by the arrival of M. Malan. The state of the population seems deplorable. At Bastia, two women have died from blows received at the fountain where water was scarce. Blows and stabs are the order of the day, notwithstanding all the efforts of the Government. A curé threatened to kill the colporteur Comte if he continued to present his Bibles for sale.

A WALDENSIAN VILLAGE BURNED.

The village of Brunissard, in the High Alps, has been entirely burnt down, and, no insurance existing, the loss is most severe. All but three of the houses are destroyed. A long drought had exhausted all the water.

DEATH OF THE REV. G. T. DODDS.

All Protestant France mourns. The Rev. G. Theophilus Dodds, son-in-law of the Rev. Horatius Bonar, and energetic coadjutor of the Rev. R. W. M'All, has been suddenly cut off in the flower of his age (thirty-two),

in full vigour of mind, and in the midst of the most energetic missionary labours, prompted by deep and holy Christian zeal. His rapid growth in spirituality had often touched older Christians to tears of late, and his peculiarly loving tone in singing and tender heavenly prayers had been a theme of private thanksgiving and wonder to many. He had gone down to a rustic house in the country to enjoy a brief period of much-needed rest, with his devoted wife and little family of five. Mushrooms, among which it is supposed that a poisonous fungus had slipped, laid them all prostrate, including the maid. Far from medical or other help, they managed, however, to get a telegram sent to Paris, which brought down Dr. Darcus, of the Medical Mission, and two ladies, who devote their time to the same mission. Night and day the most loving and minute attendance was given; the babe weaned, the fire lit, the children fed. But Mr. Dodds passed away; his frame, worn out by the strain of so much incessant labour, was too weak to rally. The funeral took place in Paris, whither the beloved remains were removed, amid mourning and weeping intense. Pastors Recolin, Th. Monod, and Hitchcock spoke at the Church of the Oratoire; the text, "Jesus wept," had been given by the widow. The Rev. R. W. M'All was chief mourner. At the grave in the Cemetery of Passy, Pastors Hocart and Th. Monod again spoke, and Pastor J. P. Cook prayed. The favorite hymn of the deceased was sung around the tomb by all those of the hundreds of weeping people who could command their voices, "For ever with the Lord!" (*Pour toujours avec Lui*) lately translated into French.

It is a blow that stuns. Love and admiration surround his memory. Who will take up his mantle and come forth to help France tenfold?

GERMANY.

[From our own Correspondent.]

—, Prussia, September 15.

CHURCH ELECTIONS.

The elections which have to take place for the parochial councils within the whole of the National Protestant Church of Prussia next month occupy the minds of men in the metropolis almost as much as the elections for the Prussian Diet. Unfortunately, all political parties in our country think it necessary to take, as such, a distinct standing in religious matters. The Liberal party throw great energy into this electioneering

struggle, being convinced that the victory of so-called Liberal ideas in the Church—namely, Rationalism—will tend to the support of its political power. Many meetings have already been held, generally at the time of divine service on Sunday morning, to prepare the population for these elections. It is remarkable that Mr. Kalthoff, who has seceded from the Church, has not objected to take part in these meetings. In defence of such action he says: "It might as well be forbidden to a member of Parliament who does not smoke to take part in the debate on

the tobacco duties." The chief topic of the discourses at these meetings is always to show the dangers of orthodoxy, which is described in the blackest colours. Of course, the question of Church taxes is used to influence the population. These taxes would, it is affirmed, be increased largely if the orthodox majorities remained in our synods. Let us hope that the hollowness of such declamations will be apparent to their hearers.

A REMARKABLE ANNIVERSARY.

One hundred and fifty years ago, two events took place, the influence of which is not yet forgotten. In 1732, a number of faithful Protestants in Austria had to leave their homes, near Salzburg, on account of their faith. King Frederick William I. received them, and gave them a hearty welcome in Prussia. A number of the descendants of these emigrants met at Gumbinnen, last month, to celebrate this remarkable anniversary. They sent a telegram to the Emperor, assuring him that, with the deepest gratitude towards his illustrious ancestor, they maintained a warm attachment to the royal house of Prussia. For our country, indeed, these emigrants, as well as those who came from France after the revocation of the Edict of Nantes, have been a very useful element. These people, who preferred leaving their country to abjuring their faith, were people of great diligence. Austrian Protestants, however, cannot refrain from considering with shame that all seed of the truth was crushed out in their country at that time. In the very same year the first missionaries were sent out from the Moravian brethren. This little community has done much not only to revive the warmth of religious life at home, but also to stir up the missionary spirit. Upwards of 2,000 brethren have since followed these first missionaries, and rich blessings have attended the Moravian missions. In like manner, as the Moravian brethren never exhibit a spirit of sectarian opposition to the Established Churches, but have always maintained, with the believing members of the latter, a truly Christian fellowship, so also they have co-operated in the same spirit with the other missionary societies. The representatives of all the great German societies for missions among the heathens took part in the conferences with which this anniversary was celebrated.

THE CROWN PRINCE ON DIVINE SERVICE.

During the manoeuvres in Southern Germany our Crown Prince passed the old city of Bamberg, and spent the Sunday there. The municipal authorities wished to show him a

display of the fire engines and of the voluntary fire brigade, which they appointed to take place on the Sunday morning. The Crown Prince, in receiving the deputation, declined to sanction the intended display, with the observation that he had to attend divine service. Many Christians in our country will greatly rejoice at this demonstration for the sanctity of the Lord's-day.

THE LUTHERAN CONFERENCE,

held at Schwerin, in the middle of August, was visited by about 500 persons. It must be acknowledged that the greater part of the debates was confined to practical Church work, and that the hostility to other Evangelical Christians remained in the background. The claim preferred in the chief debate, that the professors of divinity should teach in accordance with the doctrines of the Church, and that the Church should have a share in their appointment, is one which almost all believing religious parties maintain in common. Only in the opening address did the spirit of Lutheran exclusiveness come forward in a disagreeable way. Among the dangerous influences in our age, also, the Evangelical Alliance was mentioned, which was put in the same sentence with the *Protestanten-Verein*!

THE GERMAN BAPTISTS

held a conference at Altona on the 13th of August: 135 deputies were present from Germany and other countries. In our country the Baptists number 15,000. Three new chapels, at Schleswig, Danzig, and Frankfurt-on-the-Oder, have been built during the last three years.

THE ROUGH HOUSE.

It is a token of God's mercy that the religious institutions founded by eminent men whom the Lord has raised up in Germany, have always been hitherto carried on in the same spirit and with the same success after the death of their founders. The Deaconesses' Home at Neudettelsau is being continued after the death of Löhe. Numbers of young men are also trained at this same place to go as pastors to America, for the many German immigrants there. Above all, the institution at Kaiserswerth remains, the first one founded by Fliedner, who revived the idea of training deaconesses. Much blessing goes out from Kaiserswerth, also, into foreign lands, especially Palestine. The deaconesses from there, who attended at the hospital at Alexandria, have been mentioned in the press on the occasion of the recent great political events there. Even Hermannsburg, which has lost a little by its separation

from the Established Church, is still a centre for mission work. Dr. Wichern's great foundation was the Rough House, in Hamburg. After an existence of nearly fifty years, it continues to exercise its salutary influence. The Rev. John Wichern works in the spirit of his father, and the institution does not in any way live only upon its reputation of old days, but continues to develop itself with fresh vigour. One hundred and forty destitute children are constantly being educated there, learning to become useful members of human society; but, above all, under the influence of the Gospel.

There is also a school there for boys of the upper classes, whose education was particularly difficult. To all this work a number of brethren are trained, who, from this place, are sent into the various institutions of home missions: 1,732 such men have left the Rough House since its foundation to enter the City Mission, reformatories, or other similar work. The last few years show a satisfactory increase in the demand for such brethren. Let us hope that this institution will constantly grow to meet these claims upon it.

SPAIN.

THE PROGRESS OF THE GOSPEL IN SPAIN.

For now nearly fourteen years the Gospel has had an open entrance, and more or less freedom for expansion and growth. No promise, so far as we can see, attends the endeavours to transplant foreign church organizations to the Peninsula; nor has even the beginning of a national evangelical church yet appeared. Indeed, the weakness of any efforts mainly dependent on foreign agents and foreign funds has often been demonstrated. Yet a widespread and efficient work has been accomplished. Many have been brought to the Saviour, have borne witness to His saving power, and have died in the faith. Many more still live, and with varying consistency testify to the same Saviour. The work has been and is still one of seed-sowing, in which the British and Foreign Bible Society, with its twenty-three colporteurs, is of the most important service. The Religious Tract Society's efforts have also been persevering and very valuable. In like manner every Gospel missionary and native pastor has been a sower of the seed of the Word. Perhaps the most cheering sign is the upspringing of native unpaid evangelistic effort, especially in the smaller towns and villages; and along with this the blessing that has conspicuously attended even simple Gospel labours. Surely we may hope and believe that the Head of the Church will, in His own time, give system and such organization as may be needful to the scattered and disconnected but living members of His body, who here and there are being brought out of the darkness of superstition into the light of His truth.

We are indebted to Pastor Fliedner's periodical "Leaves from Spain," for a very interesting narrative of some of the trials and difficulties that beset the spread of the

truth here. But, as our readers will see from the following condensed account, there is still much to be thankful for:—

PASTOR FLIEDNER'S ARREST.

We are much in want of some simple country place to which to send our pale sickly orphans in the summer for change of air. But it is not easy to find a suitable place, as it must not be too far from Madrid, and, at the same time, it cannot be one of the most frequented places, as they are all very dear; so I have had to set out on a tour of discovery. On the 8th of July, I took the train to the little town of Villalba. On reaching the village, after a two hours' walk, I soon saw that it was too hot for a summer retreat. I was told, however, that on the other side of the mountains I should find pine woods and a hamlet called San Rafael; so I set out cheerily to climb the mountain, first by the road, and afterwards up a steep rocky footpath, till I reached the summit, which is crowned by the lion of Castile, to mark the boundaries of the provinces of Madrid and Segovia. At the foot of the mountain I had still to walk 1½ miles along a dusty road; and I was just going to enter San Rafael, in hope of finding some refreshment there, when a civil guard, in a very uncivil manner, ordered me to follow him to the post or station, and there I was asked for my documents. Alas! I had left my old passport at home, and had not yet received my new one. I showed them my return ticket, and papers and foreign books which I had been reading as I came along. But I saw very soon that the officer took pleasure in annoying me, for the answer was always the same: "You cannot return; we must take you to Segovia." First I was taken to the village of Espinar, two leagues further on; and as bad fortune would have it, the alcalde, who is bailiff to the Marquis of

Perales, and said to be an intelligent man, was not in the village. When I asked the gaoler what they were going to do with me, he said that I must remain in prison till Tuesday, as they could not send me to Segovia before that. On Tuesday they would take me to another village, where I should have to remain two days, and then on Friday they would bring me before the Governor at Segovia. Eight days on the road for simply daring to take an excursion without carrying with me a *cedula de recidencia*! This is a little proof of the actual Spanish laws. I will not describe the filthy den (which they compelled me to sweep out) in which I had to spend the nights.

WORK AMONG THE PRISONERS.

But these nights in prison were, thanks to God, also made a special occasion for doing good. The tracts I had with me instantly attracted the attention of the prisoners; and they asked me at once if I was a Protestant, and having answered in the affirmative, one said: "Oh, I know, the Protestants still believe in God. We do not. How can you know that there is a God? Have you ever seen Him?" "No," I answered, "I have never seen Him. But you have just spoken to the gaoler, who is outside of the prison, and when he answered you, you were quite sure that he was there, though you could not see him. So when I speak to God, and He answers me, I am quite sure that He exists." He was a little struck by this answer, but continued: "How do you speak to God, and how does He answer you?" Then I said, "You all saw how the gaoler abused me just now, and you see that I am man enough and strong enough to give him

as good as he gave me; and you may be sure he would have got it; for since my mother gave me the last box on the ear, for which may God bless her, nobody has dared to lift his hand to me. But then I prayed to God for patience, and in that moment I got it, and will keep it to the end." This telling argument made a visible impression on them, and when afterwards I asked them to unite with me in prayer for our brutal gaoler, they all maintained a respectful silence. They received my tracts eagerly, and when I afterwards awoke in the night—for it can easily be imagined that there were some little beasties which troubled our rest—one of them was still sitting and reading the history of the Saviour who seeks that which is lost. How gratefully I lay down again!

On Sunday, at five o'clock in the morning, there came an order from the Governor to set me at liberty at once, if I was held prisoner simply because I had not got my papers with me—a proof that I had not done anything wrong. I very soon got over the five leagues which separated me from Villalba, and, thanks to the kindness of the station-master and the guard of the train, I was permitted to go, though I had no money, in a train of empty waggons to Madrid, and to have the happiness of reaching my home about mid-day.

A HOME FOR ORPHANS.

Our intention of finding a cheap place to which to send the orphans in summer was not frustrated, after all; for God gave us cheap lodgings at Miraflores de la Sierra, a little village high up among the mountains, where one or two of the weakest of our orphans are taken care of by my wife and our German governess.

BELGIUM.

THE CHURCH AND EDUCATION.

The conflict between the State and the Catholic Church upon the subject of Education has been raging in Belgium for nearly three years. Not more bitter or uncompromising was the struggle of the Church in Germany than has been its opposition to the new Belgian Educational Law, which is much milder and less revolutionary in its character than the new school régime of France. Yet the whole country has been stirred most profoundly, and the conflict has run through politics, the Church, trade, and society, reaching almost every family. We find, according to an article in *Macmillan's Magazine*, that the intention of the new law was simply to

reassert the constitutional principle of free unsectarian schools. The schools founded on this principle had come wholly under clerical control at a time when the Government needed the support of the clerical party. The priests had put such teachers in the schools as they wished, so that practically the Church, and not the State, conducted them. The project of 1879 placed education again on the old constitutional basis, and reasserted the authority of the State; but no teaching except Catholic was permitted, and the priests were allowed the same right in instructing the children that they had previously exercised. Against this very moderate change a Papal allocution was launched, and the Belgian

bishops prepared to wage war. The effort of the Church has been to found parish schools, and thus to prevent the people from patronizing the State schools. The following quotation shows what a reign of terror was inaugurated by the practical interdict that the priests enforced: "Without confession, no absolution; without absolution, no grace; without grace, no possible salvation,—is the creed of Catholic priest and people; and as soon as at confession the avowal was made that the penitent in any way supported the official schools, the little door of the confessional was closed, and the suppliant dismissed unabsolved. . . . The calm that should soothe and solemnize the dying-bed has been broken by angry recriminations, by fierce insistence upon vows that have been commonly made only to the ear to be broken to the hope, by the outward admission of a fault which the inner conscience did not allow, by concessions wrung from the fears of persons physically and mentally enfeebled to the last extremity and in the immediate presence of death. . . . After all, the submission, exacted at a cost which has strained the relation of priest and people to the utmost, has generally proved worthless. Extreme unction and Christian burial once secured, the survivors have continued to send their children to the communal schools."

From the beginning the plan of the clerical party seems to have been to embarrass the Government as much as possible, by preventing it from getting teachers for the communal schools. Those of the women teachers who were *religieuses* naturally sided with the clerical party, and were at its disposal; while strong inducements were held out to male teachers, of whom a much larger proportion had been trained in the Normal School. The scholastic party, excepting the *religieuses*, stood firm against the threats and blandishments of the Church; but they have been made to suffer for it. They have been most shamefully treated. Neither the dignity of the priesthood nor the sanctity of the pulpit have availed to save them or their schools from the most scurrilous abuse.

The strongest pressure has been brought to bear on parents, and on children who attend communal schools, and the refusal to admit to the first communion has been very effective. There are many ways at the command of priests, which they have not scrupled to employ, in putting indignities on children who will not obey them. The priests have not hesitated to undermine the family relation in the pursuit of their purposes; and they have counselled wives to coerce their

husbands, and, where this could not be done, to use artifices to gain them over. The pressure thus used has been most severe. The immediate results of this action on the part of the priests have been in some few districts to weaken, even to empty, the national schools; but in other respects they have been very different to the expectations of those who so hotly hurried to the fray. It has alienated vast numbers of her peaceful followers from the Church to which every tie of early training, long association, and personal inclination bound them. It has shaken the authority of the priesthood in districts where it was deemed to be immovable. It has driven a large proportion of the agricultural population into the arms of the Liberal party. Under such circumstances men find a painful difficulty in reconciling faith with freedom; yet many are gradually groping their way through the dark to a firm foundation. One national teacher, when urged, under pain of spiritual penalties, to desist from religious teaching, said: "God is my judge; and it is impossible that He should condemn me because I teach children to know Him and to love Him, for in that case He would no longer be God."

EVANGELICAL ACTIVITY.

The Belgian Evangelical Society has been much cheered during the past year by many tokens of the Divine approval. Missionary Sunday-schools are a new form of agency, and already they have eight in operation, in some of which are pupils of from twenty to twenty-seven years of age. Lectures have been delivered in several localities, and have attracted large numbers of Roman Catholics. In some localities in the Nivelles district symptoms of increasing interest in religion are manifest. Tracts are eagerly read, the meetings are well attended, and a large field is open for the colporteurs. The Flemish work is carried on amid many difficulties, but not without results. At Ghent, the sales of the Scriptures are larger. The Sunday-school, which two years ago had only two pupils, has now from twenty to thirty. The Bible-reader holds a meeting in a manufactory, which is attended by some fifty workpeople. At Antwerp and Brussels there is progress; and at Roubaix a goodly number of Romanists come to a Flemish meeting which is held once a fortnight in the M'All Mission-room.

ENCOURAGING SIGNS.

A pastor was called to visit an aged woman who was evidently drawing near her end. To his surprise, he found her rejoicing in Christ, and expressing the hope that He would

"reserve a small place in heaven for her, seeing that He had done everything for her." On inquiring, he found that this poor woman owed her knowledge of the Gospel to one of the most devoted, but least instructed, members of his flock.

One of the evangelists narrates the case of a whole family brought to the knowledge of the truth. Their faith was greatly tried by the loss, in quick succession, of two of their children. The fanatical Romanists did not fail to say that this was a punishment for forsaking the true Church; but the father replied that his neighbour had remained a Catholic, and had lost three children; so that if it was a sin to forsake the Church, it was a greater sin to remain in it!

The funeral of a member of the little

church at Clabecq was a fine opportunity for the preaching of the Gospel. The deceased had been a member of the parish council, and foreman at a large foundry, and had been very much respected by all parties. A local paper, reporting the funeral, said that there were from 1,000 to 1,200 persons present; but the Bible-reader who reports the incident says that he and his helpers distributed 1,300 tracts. A service was held in the street at the door of the house of mourning, and another at the cemetery.

Thus, in various ways, by the preaching of the Gospel, and by the holy lives of its adherents, the truth is slowly spreading amongst the poor, and also among some of those of better worldly position.

SWITZERLAND.

THE FREE CHURCH OF THE CANTON DE VAUD.

The Synod or General Assembly of the Free Church of the Canton de Vaud met this year at Vevay. This Church was founded in 1845. The Government of that day was determined to ignore the rights of Christ's Church to govern herself. They resolved to turn every minister into a functionary of the State, and to give to every citizen of the canton a right to vote in Church matters, whether he was a communicant or not; so that the Church was to be simply a branch of the State. Several of the pastors, who were most devoted men, and men of no ordinary talents, determined to resist such pretensions. Though numbering only some four thousand members, the Free Church is a most vigorous little Church. Its Synod meets alternately at Lausanne, and at some of the larger towns of the canton, such as Yverdon, Montreux, Morges, Aigle; this year at Vevay.

Pasteur Adamina of Chateau d'Ex opened the sessions of the Synod. On the reading of the Synodal Commission's report, all were rejoiced to hear that the congregation at Bienne, near Neuchâtel, had applied for admission as a regularly sanctioned charge of that Church. The report also mentioned that twenty-one brethren had visited the different congregations of the Church as deputies, to stir them up and encourage them.

From the financial report it appears that of the £10,873 collected, about £1,400 had been expended on the Free Church Mission work amongst the Maywambas in South Africa.

The Theological Hall is attended by fifty-five students, and there are six missionaries belonging to this little Church. Deputies from sister Churches attended, from Neuchâtel, Geneva, Berne; as also from Great Britain and the French Free Church of Zurich.

The report given in by the Evangelization Committee was also discussed, in which the real work of an evangelist was clearly defined. The report of the "Commission des Missions" was most interesting. After seven years' labour, 130 converts have been gathered into the Church amongst the Maywambas. This is a Kaffir tribe, the greater number of which are of Zulu origin; and they spread from the Spelunken, some hundred leagues from Pretoria, away to the sea, and are found from Sofala to Delagoa Bay. One remarkable fact was mentioned in connection with their converts. Four of them entreated to be allowed to go and evangelize those of their tribe to whom they could bring the Gospel in the thickly-peopled district of Schooshong, along the way to the coast towards Lorenzo Marquez. The Portuguese Governor of the town informed them that their laws forbade any Protestant missions being started on Portuguese territory; but one of their own heathen chiefs received them gladly, and entreated them to send him a missionary. Six other converts are gone to prepare for evangelistic work at the French and Dutch mission schools of South Africa.

A striking account was given by a pastor from Basle of the ruin which is being brought

on the Church there by rationalistic pastors, who have been thrust into the pulpits by men who never go to church and yet have just as much a right to vote as others. He also mentioned that a society has been set on foot which will provide for the preaching of the Gospel, at its own expense, within the Established Church.

A Home Mission Evangelization Society for this canton has just been founded, and two excellent evangelists, one of the Free and another of the National Church, are going to work for it together. They much need a large neutral evangelistic meeting-hall at Lausanne.

FRENCH SWITZERLAND.

THIRD JUBILEE OF THE MORAVIAN MISSIONS.

In one of a series of letters written by Dr. Pressensé, for the *Christian World*, we find the following interesting account of the third jubilee of the Moravian Missions, held at Montmirail: "Let me ask your readers to accompany me to a quiet village of French Switzerland, famous, nevertheless, in the religious history of our age—Montmirail, near Neuchâtel, where, on the 31st of August, the third jubilee of Moravian Missions was celebrated in the Institute founded by Zinzendorf, who was likewise the founder of Moravian mission work. The jubilee was kept also at Hernhut, the cradle of the Moravian community, as well as in all their other stations in Germany, England, and Holland. I was present at the celebration at Montmirail, and rejoiced in its manifestation of brotherly love. All the French-speaking Protestant churches were represented, and paid their tribute of sympathy to this noble Church, which re-kindled, in the last century, the flame of religious life and of missionary zeal, at a time when barrenness and decline were almost universal in the Churches. England herself profited largely by the great movement, initiated by Count Zinzendorf, for there can be no doubt that he had a powerful influence upon Wesley, and thus contributed to one of the mightiest awakenings recorded in the history of the Church. This movement appears specially worthy of admiration, if we remember that it took place in the early part of the 18th century, when the sap seemed to have almost ceased to flow in the great tree of the Reformation. In England, just after the victory gained by the Protestants over the retrograde Catholic policy of the Stuarts, the withering wind of deism began to blow. In France, the revocation of the Edict of Nantes was bearing bitter fruit. Adherents of the Reformed faith were wandering in desert places, exiled or proscribed, while Catholicism, dishonoured by its victory, provoked a terrible reaction of infidelity, which found its most formidable exponent in the profane irony of Voltaire. In Germany and

Holland the doctrines of the Reformation became more and more transformed into arid scholasticism, which made orthodoxy a whited sepulchre from which the living Christ was fled. The Scribes and Pharisees of the new synagogue had succeeded in glossing over, with their formulas, the words of eternal life and of infinite love. It was then that, gathering around him the relics of the Churches of Bohemia and Moravia, a young nobleman of Northern Germany gave a living exhibition of the truth of Christianity—the truth which loves, and worships, and saves. It was as though another Moses had struck the rock, and there flowed forth into the desert a stream of living water. It was, indeed, the same living spring which was revealed to the woman of Samaria—the fountain which Christ opens in the hearts of all who are truly His. The most striking features of the religious movement among the Moravians, was the central place given to Christ in their theology, worship, and religious life. They brought back the Christian soul from the cold and foggy region of subtle metaphysics, to the highest realities, even to Him who said, "*I am the Truth*," and who reveals and restores to us the love of the Father. At the same time, the Moravians gave a powerful impulse to apostolic zeal, and inaugurated the missionary movement, which has, since then, been taken up by all the Churches. It was just because they exalted the everlasting Gospel above all human preliminaries, that they were the initiators of the Evangelical Alliance. Their aim always was to unite, instead of dividing the Churches, and they steadily set their faces against the theological controversies then being waged with so much bitterness. Lastly, these Christians, who sought above all things to foster the simplicity of a living faith, did much to aid the revival of evangelical teaching. Seeing, practically as they did, that Christianity is a fact—an historical reality—the supreme manifestation of the love of God in the person of Jesus Christ, they prepared the minds of men to use the

Bible, not as a collection of verbally inspired syllable cracles, but as the testimony of God, a revelation communicated through human lips and human lives, which, as we have it in the Bible, is something more than a mere book; it is a divine work wrought by the God-Man. It is well known that Schleiermacher belonged to a Moravian family. To this influence he owed all that was true and useful in his theology (mixed, as it was, with so much that was misleading), all that he

has transmitted to his followers, who on many points have corrected their master. To his Moravian education I trace the pre-eminent place which even he assigned to the person of Christ in his system of Christianity. It will be readily understood that for all these reasons the third jubilee of the foundation of Moravian Missions was celebrated with joy and gratitude by all the Churches, and your readers will, I feel sure, share in the feeling."

BOHEMIA.

We extract the following from the thirty-third annual report of the Evangelical Continental Society:—

The past year, 1881, will be memorable in the Protestant annals of Bohemia on account of the celebration of the Centenary of the Edict of Toleration. Crowded meetings were held in various places throughout the Austrian empire, and were attended by representatives of many foreign sister churches. As regards Bohemia, Pastor Kaschpar, Secretary of the Comenius Society—an institution that seeks to supply religious literature for the Czech-speaking population—has issued, in his Calendar for 1882, a history of each of the churches in Bohemia, showing by what frightfully demoralizing influences the formation and development of Protestant churches were beset up to 1861, and even since that time; and a perusal of the sad narrative leads one to wonder that there is any spiritual life at all in the Reformed Church. At the same time, gratitude is aroused by a comparison of the present with the past.

SPIRITUAL REVIVAL.

One result of all these movements seems to be that the constitution of the Church, which is most unfavourable to the development of spiritual life, is regarded as requiring radical change. Sunday-schools, and other methods of free church life, are now hailed with joy by most of the clergy, while among the people generally signs of a new life are more and more manifest. This is remarkably so at all the stations which your Committee have again been permitted to sustain during the past year. Never since work was first begun has such an amount of spiritual life been manifest. And the accounts recently received show that in the district of Laun, in Central Bohemia, a very wonderful awakening appears to be going on amongst the people in the country districts. The first occasion of

this awakening seems to have been the excitement caused by the refusal of a priest to allow the body of a Protestant to be buried in the Romish cemetery. The priest was compelled to give way to the authorities, who very properly maintained the right of decent burial for all; and at the funeral a multitude, numbering, it is supposed, 1,000 people, gathered to witness the ceremony and listen to Pastor Valisch's address. Since then requests have poured in from many villages, urging that some one should come and preach the Gospel. We shall, perhaps, best convey an idea of the excitement at present prevailing by giving a few extracts from a letter just received from our excellent friend, Pastor Schubert, the superintendent of our work in this part of Bohemia. Writing in April, 1882, he says: "I believe that the Lord, through His Holy Spirit, has caused a great awakening in Jungferteinitz and the neighbourhood; for since the 26th of February Brother Valisch has been overwhelmed with work. He was obliged to hold Bible-meetings every day in two or three places, and, what is most wonderful for us, he was invited to them by leading Catholics. I will describe only one day's work. On the 12th of March I held a service at Schlau. There were about forty-five persons present. On account of the increased attendance in Schlau, I had intended to remain there a little time and pay some visits, in order to strengthen the people. But an express letter from Herr V. led me to hasten to Jungferteinitz as quickly as possible. At a quarter past two in the afternoon I was there. There was no time for eating or for any explanation. A conveyance stood ready, and I rode with Herr V. to Listau. On the way I learnt that he had been asked by the principal people of the place to hold an evangelical service. The horses went at a gallop. We were at the place soon after three o'clock. The room prepared by the chief inhabitant of

the place was in the inn, and so large that it would seat about four hundred people. It was crowded. It was a difficult matter to lead the singing, but it went pretty well. Brother V. preached from Luke vii. 1-10. The hearers listened with great attention, and prayed devoutly. After this service we rode to Brloh. Brother V. had been invited there also by the chief inhabitant. About two hundred hearers had been waiting in a private house since two o'clock, and we were not able to arrive till five o'clock. We were told that until about four o'clock more than six hundred people had been expecting Herr V., but had gone away again because they thought he was not coming. In Brloh he preached from Matt. xv. 21-28. The service ended about a quarter to seven. I intended to have gone back to Schlan, but many of the hearers surrounded us, and earnestly begged us to go at once to Smolnic. We reached there at a quarter to eight. More than 150 persons were assembled. They did not expect us. Brother V. had not promised a visit for that day. They were people who wished to console and edify one another by reading and conversing on the Word of God, by prayers and singing of hymns. Brother V. was too hoarse to speak, and I delivered a short address on Acts iv. 12. All these meetings were very touching, and can with difficulty be described. I felt that the Spirit of God is at work in this region. At 10.30 P.M. we were again at Jungferteinitz, full of praise and thankfulness to God, who had so richly blessed us."

ENCOURAGING SIGNS.

From Eastern Bohemia, not far from the battle-field of Königgratz, good tidings have reached us. Thus Pastor Dvorjak says in his review of 1881: "The past year has been a time of abundant joy and consolation. I have been gladdened, and so have all who love the Lord; and we have had good ground for rejoicing, because not only has His Word been proclaimed, but it has also borne fruit. The Holy Spirit has been at work among Protestants and Romanists. The eyes of many have been opened to see the wonderful things of the law. I have heard several acknowledge that the truth of God has been at work in their hearts, and has led them to speak about it to others. Many—and some of whom I least expected it—now feel compelled to work in the vineyard. A really encouraging movement is perceptible in our Church. Our meetings are numerous attended by Evangelicals and Romanists. On Christmas Day we had a joyful service, when

thirty-four persons partook of the Lord's Supper. Our Bible-classes are held three times a week, and go on remarkably well. Evangelicals are strengthened in the faith, and Romanists are made acquainted with the truth. From ten to eighteen persons attend. They arrive at 8.30, after their work is over, and stay for two hours. Three of these persons come from a neighbouring village, and although still Romanists in name, they circulate the Scriptures, and read explanations as best they can. I often go to this village; and at Christmas I held a meeting, with singing and prayer, in the house of a Roman Catholic; twenty-four persons belonging to the village were present, and listened very attentively to my statement about redemption. They were very pleased, and asked me to repeat my visit. At Sobotka new faces have been seen at the meetings. A young lady asked if she might come, and after one visit she brought several friends with her. Inquiry was made as to her reason for taking so unusual a step, and her reply was that she wished to know what our religion is like, for she had been told by her teacher that before the battle of the White Mountain (1620) Bohemia was a Protestant country. She is reading our books, and she told me that she wanted to know and converse with Evangelicals. I am astonished that a person belonging to the well-to-do classes should come among the hated *Widders* (rams), and that she does not dread the scorn with which she is likely to be treated by the Romanists."

DARK SHADOWS.

But this bright picture has also its shadows. Pastor Dvorjak has been seriously ill, and for a time his life was despaired of. We trust, however, that, in answer to the fervent prayers of his people, he will be permitted to continue his labours amongst them.

FINES FOR HOLDING MEETINGS.

Again, such movements as we have described are certain to awaken the ire of the priests. Owing to their complaints, the authorities have been making inquiries; and at Schlan, our evangelist, Mareck, has again been fined one hundred florins for holding, it is alleged, public meetings for worship. This he has not done—that is, he has personally invited all who have attended his meetings, and thus he has kept within the law. The probability is that the priests have urged the authorities to take this action in the hope that many will be intimidated. But this is not likely to be the case now, as the people know that the interference of the Evangelical Alliance in 1879 led to the removal of some

disabilities. Pastor Schubert says: "I don't know what more will be done at present, but I am sure that my dear Bohemian people are a good and productive soil for the work of the Gospel. Only cunning and force can

keep it back, but sooner or later these will be brought to nought. Pray remember us and our work before the Lord. If He does not allow the door for His Gospel to be shut, no man will have the power to shut it."

AMERICA.

THE FRAMLINGHAM ASSEMBLY.

The third annual convention of the New England Sunday-school Assembly opened, at Lake View, on August 22. In numbers present, interest, and profit, it has been equal, if not superior, to those of previous years. As in former years, a programme was prepared, in which instruction and edification were largely mingled with entertainment. The young people crowded the tent where the exercises were held to its utmost capacity, so that on the second day it became necessary to restrict the attendance to teachers of primary classes, who were admitted only by ticket. The pastors' conferences were a new feature this year, and proved to be earnest and helpful gatherings. They embraced the discussion of such practical topics as "The Pastor and Revivals," "The Pastor and Evangelists," "The Pastor and New Converts," "The Pastor and the Sunday-school." The entire absence of a spirit of harsh criticism at these meetings, and the manifest desire to become better fitted by a comparison of experiences for better work in the churches this coming winter, made them both profitable and stimulating. The programme was especially rich in lectures and addresses upon special topics. The Rev. J. E. Latimer, D.D., gave a lecture upon the subject, "Is the Christian System Rational?" in which he aimed to show that Christianity is in harmony with history, science, and philosophy. He was followed by Secretary Dunning with an earnest, practical address upon "What our Children should Read." One of the best features of the Assembly has been the popular scientific lectures on "The Matter King (Oxygen)," "The Matter Queen (Hydrogen)," and "The Wonders of the Sun." The Friday was Denominational Day; so the Congregationalists, Baptists, and Methodists each had a separate meeting for an hour and a half in the afternoon. The discussion of temperance topics was the distinctive feature of the next day's exercises, and an address by John B. Gough called together the largest audience of the week, who listened with delight to his inimitable appeals. At half-past nine on the Sunday, a Sabbath-school assembled in the auditorium.

The day closed with a praise-meeting and Bible-reading.

THE FOREIGN MISSIONS OF THE CHURCHES.

There has been, of late, quite a brisk discussion as to whether the interest in foreign missions is declining. One of the papers says, that of "late years" this interest has greatly decreased, the receipts materially fallen off, distrust is widely prevalent, and that the greater part of what is given is consumed in administration; and Dr. Washburn, of Robert College, says that, in his judgment, there is a decline of interest. On the other hand, a missionary from India, after eleven years' absence, is equally surprised at the advance everywhere discoverable, and to him the horizon is rosy with hopefulness almost to the zenith. The Dean of the Cathedral at Denver thinks the American Church has enough to do within her own bounds, and will have for a century. "Let the Anglican Church supply the foreign mission field. . . . England has the ability and leisure to undertake the foreign missionary work." Against this it is enough to quote the Dean's own Bishop, who says: "I believe that one great reason why we fall so far short of doing our duty in the matter of domestic missions is because we are not obeying the command to 'preach the Gospel to every creature;'" the Missionary Bishop of Utah is quoted as saying: "With God only can we work aright, and with Him not unless vigorously heeding foreign missions." Two or three gentlemen, at a meeting in Brooklyn, made an astounding statement as to the spiritual darkness of the eastern end of Long Island. One reported a hundred families in Sag Harbour that had never seen a Bible; another, that "very few of the people of Colverton, near Riverhead, had ever seen a Bible;" and another had found a very aged couple at Blue Point who, with their daughter, had never heard of Christ. And it is said, surely it is useless to send missionaries to Asia and Africa, and build Protestant chapels in Rome, while such a state of spiritual darkness exists within a few miles of home. It may be said, in general, that in this country, for the last thirty years, the rate of increase in contributions

has been that of doubling about once in ten years. Nor can it be said truthfully that of late there has been any diminution of receipts. On the contrary, our principal societies were never expending more, year by year, than now. The most significant fact in the current year is the unusual number (twenty-seven) of young men whom the Presbyterian Board is about to send forth. There always has been a large per-centage of so-called Christians who had little or no interest in the extension of the kingdom of God in foreign parts. But this number is certainly diminishing. It is true that giving does not keep pace with the increase of wealth, and candidates for missionary fields are not as numerous as they ought to be, and it is probably true that there is less of self-sacrifice in what is done than at some former periods. It is certainly true that home matters of education and evangelization are under great pressure, and receive vast sums of money. They are under our eye; they attract attention, and are talked about. We feel the great stir, and are in the current, and may easily come to think that for the regions beyond, and for them that sit in the darkness that may be felt, there is little thought. But this would be a one-sided, an erroneous judgment. If the interest is not what it ought to be, it is none

the less firm-rooted in the convictions of intelligent disciples that home work goes best when the Lord's command, "Make disciples in all nations," is obeyed; in other words, that missionary discipleship is needed everywhere—that any other sort is wanting the element of spiritual efficiency and power.

THE GENERAL ASSOCIATION OF CONNECTICUT.

The official report of the one hundred and sixty-third annual meeting of this Association, held at Middletown last June, has lately been published, and contains many interesting statistics, giving the condition of the Congregational churches throughout the State. There are 297 churches of this denomination in the State, of which 132 have settled pastors, 100 are presided over by acting pastors, and fifty-five have no stated supply. One hundred and fourteen churches have added no members by profession of faith during the year, and lost 242 by deaths. The church making the largest number of additions is the Centre Church of Meriden, which has received an additional membership of sixty-two. Thirty-three preaching licences have been granted, twelve pastors have been ordained—six to the ministry, and six to the pastorate; thirteen have been installed, and fourteen have been dismissed. During the past twelve months nine clergymen have died.

MEXICO.

RELIGIOUS CONDITION OF THE POPULATION.

The population of Mexico is about 9,500,000, of whom 5,000,000 are native Indians, 1,000,000 Europeans, and the remainder a mixed race. There is no better commentary upon the Roman Church than Mexico. The religious state of the country is most deplorable. The men of higher education, infidels; the women badly educated and bigoted; the middle and lower classes indifferent. Many of their own authorities are forced to acknowledge this sad state of things. One of the most prominent, Abbé Domeneck, charges the priesthood with immoralities of the most shocking character. He declares "the abuse of external ceremonies, the facility of reconciling the Devil with God, and the lack of internal piety, have killed the faith in Mexico." Since Protestantism entered the country, however, there has been a marked improvement in the character of the Romish Church and priesthood, which is acknowledged to be due to the presence of our churches. The Bible was first introduced into Mexico in the knapsacks of the soldiers

in the war of 1846. The American Bible Society sent a few agents with the army, but their work had to be done quietly, and usually within the lines. Nevertheless many a pure seed of life was dropped along the highway. The first result of the religious upheaval was the attempt of a priest named Aguilar, in 1867, to establish a reformed congregation. On his death his little company was without a leader. In 1869, the American and Foreign Christian Union sent out the Rev. H. C. Riley, then in charge of a Spanish congregation in New York. Eminently qualified by his knowledge of the Spanish character and language, and by his Christian zeal, he took up the work of Aguilar, and successfully carried it on.

PROTESTANT MISSIONS.

The American Board has two missions, one established in 1865, by Miss Rankin, who, in 1852, went to Brownsville, Texas, entirely unsupported by any society; and when Mexico was opened, she was among the first to carry the Gospel into this country. She established her school at Monterey, and had

several colporteurs and Bible-readers under her direction. In 1873, she transferred her work to the American Board, by whom it was carried on until 1878. It was then transferred to the Presbyterian Board, and is now one of their most flourishing stations. The American Board has also an efficient mission at Guadalajara, a city of about 80,000 inhabitants, in the west. A short time after the missionaries, Messrs. Stevens and Watkins, arrived, a letter was thrown into their window, declaring that Protestant rascals were not wanted there to deceive and cheat the people, and threatening death unless they left. The mission was, nevertheless, very successful. The people came in crowds to hear the Word. The most popular paper in the city came out one day with something special—*Contra los Protestantes*. Every one hastened to read the article, only to find it a strong plea for liberty and freedom for all. At this the priests became most exasperated. They organized a mob, who, on March 2, 1874, rushed into Mr. Stevens's house, brutally assassinated him, and plundered everything. They burned his books in the public plaza, and announced the accomplishment of their awful crimes by ringing a merry peal of bells in the church. After Mr. Stevens's murder, several native Christians were killed in the surrounding villages, and the other missionaries were repeatedly threatened. The work went on, however; and so interested were the people in the Bible that they would come to the evening meetings prepared to recite whole chapters and even Epistles. In December, 1880, Mr. Watkins had the pleasure of receiving into the Church the man who held the torch for the mob that assassinated Mr. Stevens.

The Methodist Episcopal Church North went into Mexico in 1873. They at once secured eligible property in the capital, and from this as a centre have divided their work into eight circuits. They, too, have suffered persecution. Last year one of their native preachers was murdered, and the others were assaulted by an infuriated mob of 2,000 persons. This mission comprises 9 foreign missionaries, 3 native ordained preachers, and several teachers; 850 members, and 700 Sunday-school scholars; and has in connection 16 day-schools, and a theological seminary.

The Methodist Episcopal Church South has two missions; one in the capital, with 2 foreign missionaries, 34 native helpers, 55 regular weekly preaching stations, 800 members, and a theological training school.

This Church has also a valuable border

mission, partly in Mexico and partly in Texas. They occupy several towns along the Rio Grande. This latter field is a very difficult one, as infidelity and that looseness of character which obtains in border towns prevail. The Mission reports 700 members, and several schools.

The Baptists have a small mission at Monterey. One of their most valuable men, the Rev. Mr. Westrup, was, in December, 1880, barbarously murdered. But the soil wet by martyrs' blood has ever brought forth a great harvest. A holy earnestness among his associates on the field, and a new and deeper consecration in the Church at home, have been secured.

The Presbyterian Church South has a valuable mission at Matamoras, near the mouth of the Rio Grande. It has been extended to Victoria, a city 250 miles southwest of Matamoras, and to about a dozen neighbouring towns and villages. There are 3 missionaries on the field, 3 churches, about 250 members, and several excellent schools.

The most flourishing mission in Mexico is that of the Presbyterian Church North. In 1872, the American and Foreign Christian Union transferred its work to the Presbyterian Board, and disbanded. Four missionaries were at once sent out to carry on the work at the cities of San Louis Potosi and Coa. It was not their intention to enter the city of Mexico, but on their arrival they found nine congregations in the city and vicinity who were strongly in favour of their work. These sought at once the aid of the Board, and, after careful examination and consideration, they were received. In 1875, a request came from Acapulco, 300 miles distant, on the Pacific, for a missionary. One was sent, and, after remaining a month, he organized a church of 53 members. A most violent persecution followed. The congregation was attacked one evening at worship. Six were killed, and nine wounded. The Christians were scattered throughout the mountains and towns of the surrounding country; but, like the company at Jerusalem, the faithful ones went out preaching the Word, and 496 conversions have been traced directly to that dispersion. From Vera Cruz the line of churches extends on through Mexico City to the Pacific. The reports from all the stations are very encouraging; they say the houses will not hold all who want to come to the services. There is, of course, a large and efficient corps of native preachers and helpers; but many more consecrated men are wanted, and must be had if

the lines are to be completed. The present is a most auspicious opportunity. The people are accessible, and the Government looks with special favour on Protestant work. It sees that the stability and welfare of the Republic could have no better ally.

Home Intelligence.

ST. VEDAST, FOSTER LANE.

This church, after having been closed a considerable time, partly through the imprisonment of the late Rector, the Rev. T. Pelham Dale, and partly through the carrying out of certain sanitary works in connection with the churchyard, was re-opened for divine service on the 3rd ult. After Mr. Dale's removal it was proposed that the benefices of St. Matthew, Friday Street, and St. Vedast should be united, under the provisions of the Bishop of London's Act. This project was carried out, receiving the Royal sanction in August. The Rector of St. Matthew's, Friday Street, the Rev. W. Sparrow Simpson, D.D., was appointed the first Rector of the united parishes of St. Vedast, St. Michael-le-Querne, St. Matthew, and St. Peter Cheap. Great interest attached to the reopening services of St. Vedast's, which were commenced with an administration of the Holy Communion, at which the Rector officiated. At the eleven o'clock service there was a large congregation, when Dr. Simpson declared that it was his intention to conduct the services in strict conformity with the rules of the Established Church, as laid down by his diocesan, whose mandate he read, instituting him to the living.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

The annual British Conference of Young Men's Christian Associations and Fellowship Unions was opened in the Christian Institute, Glasgow, on September 7. The proceedings began with a reception of delegates, of whom about 250 were present, including representatives from all the principal associations in Scotland, and from fully two-thirds of those in England. They attended the noon-day devotional meeting, held in the Institute; after which Mr. Thomas Kyd, of Dundee, read a paper on "How to extend the sphere of Young Men's Christian Associations' work and influence (1) among the upper classes, and (2) among the industrial classes." Later on, a paper was read on "The Temptations of Early Manhood, and how the Young Men's Christian Association can fortify young men against them." In the evening, the Lord Provost gave in the Corporation Galleries a conversation

to the members of the Conference and leading citizens of Glasgow. About 600 ladies and gentlemen accepted the invitation. The Lord Provost addressed a few words of welcome to the company, and afterwards addresses were given on the work of the Young Men's Christian Association in London, on the work in Scotland, and on the work in America. The members of the Young Men's Christian Association were urged to turn their attention to the spiritual interests of students at the universities, which were generally much neglected. There was a prayer-meeting on the Friday morning at ten o'clock, and, subsequently, a paper was read on "How can Young Men's Christian Associations contribute to each other's welfare?" The formation of district organizations was suggested, so that no member in any part of the country should feel himself isolated. It was mentioned that when a ship arrived in Australia, an assistant of the general society went on board and welcomed every young man to the privileges of the Association; so that there was much to learn in England from their friends in America and Australia. Afterwards, the Conference proceeded to the consideration of Scottish business. Returns were submitted from 101 associations, showing 15,916 members. The Treasurer reported a slight balance to the credit of the Association at the end of the year. Later, the meeting resolved itself into a conference of British delegates, when the English travelling Secretary submitted the report of a committee appointed in Manchester last year, dealing with the work of associations in England. In the evening, a paper was read on "Christ's method of dealing with inquirers, considered as a model for Association workers." Subsequently, an interesting report was submitted of the Association in Manchester. Mr. J. S. Anderson reported that a promising footing had been gained; and reports were also presented on behalf of York, London, Newcastle, Liverpool, Inverness, and other towns. On Friday morning, the members of the Conference proceeded by steamer down the Clyde to Castle Wemyss, where they had the pleasure of meeting Lord Shaftesbury, who

addressed those present with his usual vigour and earnestness. Later on, there was a great public meeting in St. Andrew's Hall, when the Earl of Shaftesbury again presided. The Conference was brought to a close on the Saturday morning with a farewell breakfast.

DEPARTURE OF JEWS FOR SYRIA.

A ceremony of unusual interest recently took place at the house of the Hon. Secretary of the Syrian Colonization Fund. This fund, of which the Earl of Shaftesbury is President, has received money sufficient for the formation of a small colony for which land has been purchased in North Syria, near the sea-coast. Forty-five families of refugees from Russia (100 souls in all) have set sail for their new homes. These Jews were all of them severe sufferers in the late persecution; one by one, they found their way to London, hoping there to obtain relief in employment of some sort. The Mansion House Fund could give them no help, as they all refused to go to America. From among hundreds of families, all intensely anxious to go to Syria, these forty-five have been carefully chosen as likely to work well together in the formation of a colony. Most of them are agriculturists, but joined to them are some builders, carpenters, and men of other necessary industries. Rules have been laid down of a practical nature by experienced hands, and heartily agreed to on their part. A synagogue, slaughter-house, bath, etc., will be built for them. But when all was arranged they made one earnest petition to Lord Shaftesbury, to present them with a Scroll of the Law, the possession of which forms a nucleus of a congregation. Lord Shaftesbury kindly acceded to their request, and was to have presented the Roll at this meeting, but, in the unavoidable absence of his lordship, the presentation was made by Viscountess Strangford. The proceedings commenced with reading from the Roll a portion of the Law prescribed for the week, a passage singularly appropriate to the occasion. The Roll was then handed to the venerable Rabbi accompanying the party, who returned grateful thanks in the name of the community. His son also made an eloquent speech, and in feeling language expressed their gratitude to those who were enabling them to go and earn their bread in peace and safety. Addresses beautifully inscribed in Hebrew by one of the colonists were then presented to Lady Strangford for herself and for Lord Shaftesbury, and one was also given to the Hon. Secretary. Some parcels of warm clothing were then distributed to those who were the heads of families. The Roll of the Law,

which had been reverently placed on a centre table, was then inspected by the visitors present, who were told that it had taken two years to write out.

On their arrival in Syria they will be received by the accredited Agent of the Committee of the fund, who has for a month past been preparing the site for the colony.

THE LATE LADY HAVELOCK.

On Saturday, September 7, at Westbourne Grove Baptist Chapel—where her ladyship had been a member, with her eldest son, some twenty years—a solemn funeral service was held over the remains of the widow of the veteran General Havelock, around whose memory cluster so many noble associations. Lady Havelock, widow of Sir Henry Havelock, the captor of Lucknow, died on Friday, August 25, at her residence in Kensington Park Gardens. She was a daughter of the Rev. Joshua Marshman, D.D., of Serampore, and was born in 1809. A few days before the tidings of Havelock's death reached England, letters patent to create him a baronet were directed. His widow, at the instance of the Queen, received the rank to which she would have been entitled if he had lived a little longer, and a pension of £1,000 was bestowed upon her by Parliament.

THE BLUE RIBBON ARMY.

Mr. T. R. Booth, the American Blue Ribbon Gospel Temperance Evangelist, has been holding services at Mr. Spurgeon's Tabernacle. He stated that the movement was the outcome of a meeting of women held at a church in a small town in Ohio. Thence sprang the "Women's Crusade," or what was more popularly known as the "Whisky War," which had not only brought about a better public sentiment and better laws with respect to drink, but had been the means of establishing prohibition in the States of Kansas and Ohio. Since he came over to this country, two years ago, 900,000 persons had taken the blue ribbon. One great feature of his movement was that it pledged no one to any society. As to the ribbon, Mr. Booth said that some supposed it to be another Yankee invention; but they found it referred to far back in antiquity, and took their authority for it from Numbers xv. 38—"Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue." Mr. Spurgeon, addressing a meeting after Mr. Booth, said he took a deep interest in the movement because it brought the Gospel to the front. If the use

of ardent spirits brought nothing but misery and poverty to the homes of working men, then all good Christians should brace themselves up and say they would have nothing to do with such an evil. While he did not expect to make total abstinents of all his hearers, he would ask them to think over the subject, and consider with themselves whether the plan now put forward was not the best one. He knew no good plan except that of turning the cup upside down. He did not say it was a sin for a man to take a glass of wine; if he were to say so, he should be a

Pharisee. But if that glass of wine became a temptation to another—if it caused some one else to take three or four or five glasses of wine and become a drunkard, then it was a sin; and if a man were to come to him and tell him that he (Mr. Spurgeon) had been the cause of making him a drunkard, he did not know how he should rest his head that night.

OBITUARY.

The obituary of the past few weeks has included Bishop Merriman, Bishop Steere, Sir George Grey, the Dean of Windsor, and Dr. Pusey.

Monthly Survey of Missions.

INDIA.

A missionary of the London Society reports the conversion of a Sepoy, a soldier in a native regiment at Vizianagram, who first heard the Gospel from a street preacher in Madras. The scene which took place at his baptism indicates the spirit of the people and the difficulties in the way of those who would confess Christ. The missionary writes: "On the Sunday morning we began the service as usual, Ramalingam—or, as he is now called, according to his own wish, Timothy—sitting in our midst, looking quietly happy. As I was reading the chapter I saw a woman enter at the back. It was Timothy's mother. As soon as she caught sight of her son, she began crying and lamenting, and calling out to him in Tamil. This noise soon attracted the attention of the people outside, and the chapel was presently crowded in every part. It was impossible to continue the service, so I went to speak to the poor woman and persuade her to go away. But directly she saw me coming, she flung herself down on the floor at my feet, beating the ground with her head and hands, and crying most piteously. Some of the Sepoys angrily asked me why I thus interfered with them and their religion, and would hardly listen to anything I said. I was debating with myself what to do, when Timothy arose from his seat, and, with an ashy face and hard-set lips, said in Tamil to some of his friends, 'Have I not chosen? Why can't you let me go my way, and you take yours?' Immediately two men lifted up the poor woman from the ground, and bore her away, struggling and crying, down the road to her house. After this we went on with the service, in the course of which I put a few questions to Timothy before the assembled crowd, which he quietly answered, and then I baptized him. Afterwards I addressed the people in Telugu, and another followed in Tamil, and we concluded with prayer. Then they crowded round us, asking all sorts of questions, and trying hard to make us believe that it was only because he hoped to gain something that Timothy had thus changed his religion. Since his baptism he has attended our services as opportunity offered, and shows himself eager in studying the Bible and Tamil books. He has passed through no small trial of his faith and steadfastness. His mother considers him as dead, his brothers laugh at and annoy him, and the native officers regard him with suspicion, and will lose no opportunity of getting him into trouble with his superiors. He is thus cut off from his family and friends, and must live alone. Some Mohammedans applaud the step he has taken, and a few Roman Catholic Sepoys show him a little sympathy, but almost all are against him. How few of our friends at home have to endure so much for the sake of Jesus!"

WESTERN INDIA.

The Church Missionary Society have now nine or ten European missionaries in Western India, exclusive of Sind. There are six ordained native ministers. The communicants number 458—viz., in Aurungabad, 240; in Nassick, 111; in Bombay, 48; in Malegaum, 47; in Junnar, 12. In the schools are 820 boys, of whom 300 are in the Robert Money School, and 251 girls. The Girgaum Church gives to the Pastoral-Aid Fund £331, and in

other ways £374, together about £700. The Rev. Sorabji Kharsedji has resigned his post of itinerant missionary in the Junnar districts, but still maintains his connection with the society as an honorary missionary. The Girgaum Sunday-school, with its branches, numbers 212 children, besides 77 native children. Three of the pupils of the Money School gained scholarships at the Matriculation examination. As a missionary institution this school continues to afford much cause for gratitude and hope. At six out-stations there are schools.

ASIATIC TURKEY.

The Protestants in Benabeel have been desirous, for the last two or three years, of building a place of worship for themselves, and have at last made a beginning. The foundations are already laid, and the people are busy getting ready the material, and doing so much of the work as they are able. As a matter of course, the building of this church aroused the opposition of the Jacobite community, and an attack on the preacher, one Sunday afternoon, lately, grew into a quarrel in which a large number of the villagers participated, and which might have ended in something worse than mere blows had not the leading Protestants withdrawn from the village for the night. When the Jacobites complained to their Patriarch about the building of the church, he replied: "If we were able to prevent their building, what would be the use of doing so? They would go and hire a private house, and worship there. But if they are allowed to build, the house will ultimately fall into our hands."

CHINA.

At Te-chow (North China), the United States Consul, who had visited Chinan-fu in behalf of the American Presbyterian Mission, and was escorted by a military guard from the Governor of Shantung, was mobbed for an hour, pelted with dirt and stones by a crowd of people. No one would show the way to the inn or to the yamen, and the official at the principal gate informed him and his attendants that their case was none of his business. A military officer at length furnished an escort, and they reached their inn. By the aid of the guard, one man of respectable appearance, whom they identified in the act of throwing missiles, was arrested and taken to the magistrate. The interview which followed is one of the most extraordinary ever heard, as between a foreign and a Chinese official. The magistrate reluctantly, and after long delay, made a pretence of examining the individual brought before him, but privately gave orders that he should be allowed to escape the moment the examination was over, and before any punishment could take place. But the soldiers, not perhaps in the secret, pursued and recaptured him. When brought back to the magistrate he was ordered a nominal punishment. A few copies of a proclamation, issued according to promise to the Consul, were posted, embodying the toleration clause from the American Treaty, and forbidding hostility to Christianity. As soon as Mr. Tuck was gone, these were scrubbed down. The magistrate in person called on the man whom he had made a pretence of having punished, and apologized for the necessity which made it requisite to "blind the eyes" of the foreigners. A proclamation was then issued, forbidding "heresies" and "false doctrines," and private instructions were given to the local constables, that in case any preachers of the "Jesus sect" appeared at fairs, etc., they were to be apprehended under the terms of this order, and the magistrates would decide upon their punishment. So all preaching within the jurisdiction of Te-chow is for the present at an end. Those who know anything of Chinese yamens will easily understand what influence all this has had upon the people. Entire friendliness is changed to open hostility. It is no longer safe even to go through Te-chow. There are many who remain in the same fixed faith, but it would be the height of folly for them to do otherwise than bend to the storm. Much of the mischief will prove permanent. The art of rioting is a difficult one to forget. Even the removal or disgrace of this magistrate would not extirpate the evil passions he has invoked so successfully.

The following facts, as reported from the Chinese District Meeting (Methodist New Connexion), are signs of encouraging progress in this field. The Teintain Circuit has an increase of eight members, and is availing itself of new openings in populous neighbourhoods, while the Training Institution is most useful in the education of native missionaries and teachers. The Shantung Circuit shows an increase of 32 members, 114 new converts having been baptized during the year. The Medical Mission, under Dr. Stenhouse, has had a new dispensary built and opened during the year, at a cost of £150. Patients to the number of 3,022 have paid 8,670 visits to the mission during last year, and there are now daily preaching services for them in the waiting-room of the institution. The past of this mission in China is full of encouragement, and the present no less full of promise.

KOREA.

The treaty recently negotiated between Korea and the United States has opened that country for the first time to Western influences and to missionary labours. The American missionaries in Japan and North China are casting longing eyes on the new opening, and they wonder if the churches are not ready to enter at once this field, which is only two days' sail from Nagasaki, but as yet wholly uncared for. We greatly wish that the responses to appeals for men and means for the enlargement of the work in existing missions had been such during the past year that the Board would be warranted in entering new fields now calling for the Gospel. The thought has often been suggested that Korea might yet prove to be the best foreign missionary field for the growing churches of Japan.—*Missionary Herald*.

SOUTH AFRICA.

The Norwegian missionary, Optebro, writes from Zululand that the circumstances there are much more favourable to the mission with which he is connected than they were before the war. Since the end of the war he has baptized twenty adults, and he has thirty under instruction. At all the stations, except the two youngest, a larger or smaller number of Zulus have confessed the faith. Day and night schools are in full operation. Means are needed to build permanent mission-houses, school-houses, and churches, instead of the present reed huts.

CENTRAL AFRICA.

The glad message has come that after years of labour at Mtesa's capital, Uganda, one young native has given evidence of renewal by the Spirit of God. Nearly a year ago Duta and another lad were banished to an island on Lake Victoria Nyanza, by order of King Mtesa, because they had affirmed that the pagan religions were lies, and that Christianity was true. They were afterwards released, and Duta was allowed to go to Zanzibar, where he was baptized. Now he says, writing to Mr. Pearson, the missionary, "I know that sin is a great matter in God's sight. I have been baptized in the name of the Father, Son, and Holy Ghost. I believe entirely that Jesus Christ is the Son of God, and He is God. I am writing to you on purpose that you may know that the boy whom you brought here now believes."

THE NIGER TERRITORY.

There is a general awakening at Onitsha. Christianity is proving itself to be more than a match for the ancient faith of the country. The heathens are powerless to stem the torrent of enthusiasm towards the religion of the Lord Jesus Christ; but Christianity benefits by their very perplexity, and is making the most of the time thus gained to consolidate itself in the affection of the many who are favourably disposed, and to gather the forces with which to oppose the defenders of the ancient national religion when they will resolve to make their last desperate efforts to stand. The prayers of all God's people are needed, that, whatever happens, there may be no serious falling back among those who are now professed adherents of Christianity. All the usual agencies have been at work, but there is abundant room for more vigorous and progressive action in all directions.

MEXICO.

Protestant missionary work in this country is progressing as usual. Foreign and native workers show commendable activity in this field. At some of the evangelistic services the people gather by hundreds to hear the Gospel and take part in the worship of the one true God. At one of the places of worship, the monthly joint service of the Protestant missions, under the direction of the Mexican Evangelical Alliance, was lately held. Twelve ministers and a large congregation were present. It was an occasion of great interest and religious enjoyment. English-speaking residents of the city of Mexico, and the many visitors now coming here, have a place of worship for themselves and a Sunday-school for their children at No. 12, Street of San Juan de Latran. The business affairs of this congregation are under the direction of an executive committee composed of Methodists, Episcopalians, and Presbyterians. The attempt to hold religious services in this form for the benefit of English-speaking people has been most successful. These services are held each Sabbath morning.

NEW SOUTH WALES.

On Tuesday, Sept. 10, at the City Road Wesleyan Chapel, the Rev. Dr. Rigg, an ex-President of the Wesleyan Conference, presided at a valedictory meeting on the departure of eleven young men as missionaries in New South Wales and Queensland. The Rev. Francis Tait, a

representative of the South Wales Conference, gave an interesting account of the extensive field of labour on the other side of the globe, and of the prospects for doing profitable work. They are building churches and organizing circuits in which sometimes Methodist preachers are the only Protestant ministers. Several of the candidates then addressed the meeting, and the Chairman followed with a few remarks of congratulation to the young men on the field of labour on which they were about to enter.

Fiji.

The Wesleyan missionaries are still prosecuting their work at Bau, the old capital of Fiji, and are not doing so without evidence of success. The membership has increased. A gracious movement, too, was recently felt in a distant division of the circuit, where a few teachers have toiled with but slender encouragement; for fifty persons, principally adults, were awakened and sought admission into the Church. A letter from the native minister labouring at the Yasawan Islands, which form part of this circuit, mentions that half-a-dozen teachers there had volunteered for New Britain. This is good news, although the departure of these men, if their offer be accepted, will greatly reduce the staff. It is sometimes hinted that the religion of these natives is of a very superficial nature. This is only true of those who have merely a nominal Christianity, but it is untrue so far as regards the members of the Church, the majority of whom live well and die well.

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Paternoster Row, E.C.

The Rev. Gervase Smith, D.D.: A Memorial Volume. Edited by his Son, the Rev. A. O. SMITH, B.A. London: T. Woolmer, Castle Street, City Road, and Paternoster Row, E.C.

THESE two handsome volumes have just been issued, and will be welcomed, not only by the members of the Connexion, but by all denominations of Evangelical Christians. The two devoted ministers, school-fellows and life-long friends, commenced their public labours about the same time, and their removal to their reward was at an interval of only twelve months. It is, therefore, timely that the volumes recording their history and utterances should appear almost simultaneously; and they will probably find a place side by side on the book-shelves of many who had the privilege of hearing the lectures and addresses of these eminent preachers. The reputation of these fathers and lights of the Wesleyan body is world-wide, and it may fairly be expected that the sale of these books will be considerable in our colonies as well as in the mother country and America. In the preface to the first of these volumes, the Rev. W. Arthur states that "the selections from the Lectures of the late Dr. Punshon are printed in the same order as that in which they were first published, so far as that order is known. Two of them—'The Men of the Mayflower,' and 'Science, Literature, and Religion'—are now printed for the first time." It is unnecessary to add that the best of the late Doctor's admirable Lectures appear in this volume, and notwithstanding the immense circulation most of them obtained when issued separately, their publication in a

complete form will be acceptable to the religious public. The Memorial Volume to the Rev. Gervase Smith, D.D., is edited by his Son, and contains an "Historical Sketch," by the Rev. Samuel Lees; "Personal Recollections," by the Rev. Benjamin Gregory; and the "Address in Connection with the Funeral Sermon," by the Rev. E. E. Jenkins. The names of the writers of these elaborate papers furnish a guarantee for their excellence and the accuracy of every detail. In addition to the articles alluded to, there are selections from the late Doctor's Lectures, Speeches, and Sermons, and a good likeness of Dr. Smith forms a Frontispiece to the volume.

The Vision of Patmos; or, Thoughts on Rev. i. 12-18. By the Rev. W. R. STEPHENS, M.A.
London: Elliot Stock.

HERE we have a very readable little book, thoroughly evangelical in tone, in which the author, taking as his text the verses incorporated in the title, enforces the relation of Christ to the Church and to the individual believer. Starting with the proposition that our Lord is the subject and fulfilment of all types and prophecy, both in the Law and the Prophets, he proceeds to consider in detail His priesthood, His perfect purity, His omniscience, His unchangeableness, His glory, and His position as the ever-living Saviour, as symbolized by the manner and surroundings with which He appeared to the beloved disciple in his lonely exile. We should mention that the profits arising from the sale of this book are to be applied towards the building-fund of the new English Church in Brussels, of which the author is Chaplain—an object that must commend itself to our readers.

Evangelical Alliance.

ANNUAL CONFERENCE, TO BE HELD IN LEICESTER,

OCTOBER 23-25, 1882.

The arrangements for the approaching Leicester Conference are now nearly completed. The Council trust that a large number of members and friends of the Alliance throughout the country will avail themselves of this opportunity for united prayer and conference.

Attention is again called to the kind offer of hospitality on the part of the Leicester friends.

All who intend to be present are requested to communicate with the Secretaries in London before October 12. The following is the programme:—

MONDAY, OCTOBER 23.

EVENING.—SOCIAL MEETING. For mutual introduction and conference. Tea and coffee at 6 o'clock. **PUBLIC MEETING** at 7 o'clock. Admiral Sir W. KING HALL, K.C.B., to preside. Address of Welcome on behalf of the Leicester Committee, by the Rev. A. A. ISAACS, M.A., Vicar of Christ Church,—to be responded to by Visitors representing various Branches of the Alliance. Report of Deputation Visit to Austria and Bohemia, by the Hon. and Rev. E. V. BLIGH, M.A. Report of Recent Mission to Sweden and Denmark, by Mr. A. J. Arnold, Secretary.

TUESDAY, OCTOBER 24.

MORNING, 10 o'clock.—OPENING DEVOTIONAL MEETING. The Rev. LLEWELYN BEVAN, D.D., Minister of Highbury Quadrant Church, to preside, and deliver "THE ANNUAL ADDRESS." Subject—"The manifestation of the unity of the Church of Christ." 11 to 1 o'clock.—**CONFERENCE.** Chairman, the Right Hon. Lord POLWARTH. Resolutions on the Order of Business. President's Address. "The Practical Resolutions," to be read and enforced by the Rev. George Elwin, B.A., Rector of Buckenham. Brief Abstract of the Annual Report, to be presented by Lieut.-General Field, C.B., Secretary, and the Cash Statement by the Treasurer. Address by the Rev. William Arthur, M.A., Honorary Secretary. Subject—"The degree in which the Alliance has exercised an influence on the progress of evangelical truth and love."

EVENING.—PUBLIC MEETING, at 7 o'clock. Chairman, A. MCARTHUR, Esq., M.P. Address by the Rev. Hubert Brooke, M.A., Vicar of St. Bride's, Liverpool. Subject—"Christian life in its relation to sound doctrine." Address by the Rev. J. Munro Gibson, D.D., Minister of St. John's Wood Presbyterian Church. Subject—"The law of Christ ruling the believer in the ordinary business of life."

WEDNESDAY, OCTOBER 25.

MORNING, 10 o'clock.—DEVOTIONAL MEETING. The Rev. WILLIAM BISHOP, Minister of Archdeacon Lane Baptist Chapel, Leicester, to preside. 11 to 1 o'clock.—**CONFERENCE.** Chairman, ———. Addresses by the Rev. T. M. Morris, of Ipswich; and the Rev. H. C. Sturdy, M.A., Vicar of St. Paul's, Dorking. Subject—"Holiness in the believer. 1. A necessity. 2. How attainable." Addresses by the Rev. G. Lansing, D.D., of Cairo; and the Rev. John Hogg, D.D., of Upper Egypt. Subject—"Mission work among the natives of Egypt." Address by the Rev. John Wilkinson, of Mildmay. Subject—"Israel's present condition, claim, and prospects." Appointment of new Council.

EVENING.—PUBLIC MEETING, at 7 o'clock. Chairman, the Right Hon. Lord POLWARTH. Address by the Rev. J. J. Luce, B.A., Vicar of St. Nicholas, Gloucester. Subject—"The Lord's vineyard: fruit that perisheth and fruit that remaineth." Concluding Address by the President. This Meeting will close at 8 o'clock, and will be followed by a United Communion Service. The Rev. H. E. BROOKE, of Dovercourt, to preside and give the Address.

Christians of all denominations, whether members of the Alliance or not, are affectionately invited to take part in this closing service.

It is intended to allow time for open conference at each meeting.

ANNUAL INVITATION FOR THE WEEK OF UNITED AND UNIVERSAL PRAYER AT THE COMMENCEMENT OF THE YEAR.

JANUARY 7-14, 1883.

The following circular, prepared by the British Branch of the Alliance, has been approved and adopted by various foreign branches, and is now being circulated throughout the world. Christians everywhere are earnestly requested to assist in extending the observance of this annual concert in prayer:—

Beloved Brethren in Christ,—For the thirty-sixth time we invite our fellow disciples

throughout the world to unite with us, during the first week of the year 1883, in prayer for such blessings as are needed by the Church and the world.

Hallowed memories gather round us, as we look back on successive seasons of devotion, when a similar invitation has been lovingly accepted, and thanksgiving is inspired by accounts received of answers vouchsafed to the intercessions offered. Let us plead mightily with God, and confidently anticipate far larger blessings as the result of a similar general and earnest observance of this recurring season of special prayer; and according to our faith it shall be done unto us.

We affectionately exhort you to dwell much upon the efficacy of prayer, respecting which we have so many strong assurances in the Word of God, and to realize the truth of the twofold divine intercession, upon which we are warranted to rely—the intercession of our Great High Priest in heaven, and the intercession of the Holy Ghost the Comforter, in the souls of God's children on the earth.

If "the effectual fervent prayer of a righteous man availeth much," and if what any two shall agree together to ask, in conformity with divine promises, shall be done by our Father in heaven,—what may not be joyfully anticipated, as the consequence of the proposed united intercessions offered by tens of thousands of the Lord's people throughout Christendom, for an outpouring of the Holy Spirit next year upon the churches, and upon the preaching of the Gospel among all nations?

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

We remain, in brotherly love, on behalf of the Evangelical Alliance, yours faithfully,

PULWARTH, President.			VAN WAGENAR VAN CATWIJK.		Holland.
DONALD MATHESON, Treasurer.			VAN WERDE VAN DITVELD.		
WILLIAM ARTHUR, M.A.			C. H. KALKAR, D.D.		Denmark.
JOHN BUCHANAN, D.D.	Hon.	British	J. VAREL.		
DONALD FRASER, D.D.	Sec.	Organization.	OLOF MANNER.		
T. D. H. BATTENBY, M.A.			OSCAR CAMERL, President.		Sweden.
JOSEPH ANSON, D.D.			K. A. ANDERSSON, Secretary.		
J. FIELD, Lieut.-Gen., C.B.	Sec.		HENRY R. DUNCAN, Treasurer.		Spain.
A. J. ARNOLD.			THOS. L. GULICK, Secretary.		
WM. R. DODGE, President.			J. G. GRAY, President.		Rome Branch.
CALEB T. BOWEN, Treasurer.			A. LAMMA, Vice-President.		Italy.
H. IMMANUEL PRINZ, D.D.	Hon.	United	W. MEILLER, Secretary.		
PHILIP SCHAFF, D.D., LL.D.	Sec.	States.	E. E. BLISS, D.D.	Secretaries.	Portry.
HENRY WILKES, D.D., LL.D., President.			GEORGE F. HARRICK.		
J. W. DAWSON, LL.D., Vice-President.		Canada.	M. D. KALOPOTHAKIS, President.		Greece.
GAVIN LANG, Secretary.			T. R. SAMPOON, Secretary.		
J. PRICHARD, President.			J. B. CHARLIER.		Syria.
G. M. ARMSTRONG, M.A., Vice-Pres.		New	DANIEL BLISS, D.D.		
D. MACRAE, D.D., Secretary.		Brunswick.	EDWIN H. LEWIS, M.D.		
E. CASALIER.			JAMES S. DENNIS, D.D., Secretary.		
GUSTAVE MONOD, M.D.			J. W. YULE, D.D., President.		Egypt.
N. RECOLIN.	Paris		G. LANNING, D.D., Secretary.		
J. J. KELLER.	Committee.	French	JOHN M. RUSSELL, D.D., Secretary.		South Africa.
THEODORE MONOD, Secretary.		Branch.	J. H. BALLAGH, President.		Japan.
LEONARD ANET.			G. W. KNOX, Secretary.		
G. ROCHERDIEU.	Brussels Committee.		H. VAN HETTHUTEN, Bombay, Pres.		West India.
O. DE BUREN, Colonel, President.		Switzer-	PELHAM BURN, Poona, Secretary.		
J. BERNARD, Secretary.		land.	W. MUIRHEAD.		China.
VON BISMARCK-BOHLEN, President.			W. H. LLOYD, President.		Cath.
ANDREAS VON BERENSTOFF, Vice-Pres.		North	A. M. MERWIN, Secretary.		
VON UNGERN-STERNBERG, Secretary.		Germany.	W. M. PATTERSON.		Mexico.
T. H. CHRISTLIEN, D.D., President.		West			
O. ERDMANN, Secretary.		Germany.			

The following topics are suggested for exhortation and prayer:—

SUNDAY, JAN. 7.—Sermons:—"For there is one God and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all" (1 Tim. ii. 5, 6).

MONDAY, JAN. 8.—Praise and Thanksgiving:—For the long-suffering love and faithfulness of God, and for His continued mercy and goodness; for the progress of the Gospel, the gift of the Holy Spirit, the revival of true religion; for the preservation of peace among the nations; and for all temporal blessings. Psalm ciii.; Isa. xxv.; Psalm cvii.; 1 Thess. i.; Psalm xxxvi., from 5th verse.

TUESDAY, JAN. 9.—Humiliation and Confession:—Of unfaithfulness to Christ, divisions among the Lord's people, and want of brotherly love; of pride, self-will, and worldliness; of national sins, especially intemperance and licentiousness, the desecration of the Lord's-day, the spread of

scepticism and infidelity, and the prevalence of disorder and violent crime. Psalm li. and cxxx.; Jerem. xiv. 7-10 and 20-23; Luke xv.; Lam. iii. 22-41; Hosea xiv.; James iv.; 2 Cor. vi.

WEDNESDAY, JAN. 10.—Prayer for Families:—For parents, children, and the household,—that all connected with the training and education of the young may be deeply impressed with the vital importance of Scripture instruction, and that the absolute need of the power of the Holy Spirit in all departments of this great work may be realized; for the cultivation of every moral virtue, for integrity, purity, and piety in the home life; and for a special blessing upon Sunday-schools. Deut. vi. 1-15; Psalm cxvii.; Ephes. vi. 1-18; Deut. xxxiii. 12-16 and 24-29; Prov. viii.; John xiv. 12-17.

THURSDAY, JAN. 11.—Prayer for the Church Universal:—For the outpouring of the Holy Spirit,—that all ministers of Christ and those preparing for the ministry may deeply realize their responsibilities and their need of the Spirit's teaching and power; that their testimony before the world may be open and faithful; that sound doctrine and holiness of heart and life may prevail in the churches, and false teaching and superstition be counteracted; that all the children of God may be filled with earnestness and zeal in seeking to gather in the lost; for a rich blessing upon efforts to promote union and brotherly love; and for afflicted Christians everywhere. Joel ii. 23-31; Acts ii. 32-41; Isa. lv.; Ephes. iii. 14-21; 1 Cor. xii. 1-13; John xv. 12-27; Phil. ii. 1-16; Psalm xcv.

FRIDAY, JAN. 12.—Prayer for the Nations:—For Sovereigns, Rulers, and Magistrates; that all laws favourable to cruelty and vice, the opium traffic and intemperance, may be abolished; for the better observance of the Lord's-day; for peace and good-will among men, that all may yield obedience to the Powers that be, and that the spirit of lawlessness may be subdued; for the cessation of war; that the pursuit of literature, science, and art may be influenced by the fear of God; that all people may be turned from their sins, saved from unbelief, and brought to know Christ as their Saviour; that God's ancient people, the Jews, may be delivered from their oppressions, and all persecuted Christians be relieved. Matt. v. 1-16; Prov. xxi. 1-13; Rom. xiii.; Psalm cxliv.; 1 Peter i. 13-25; 2 Tim. ii. 1-21; Acts x. 34-43; Rom. xiv. 1-19; Jerem. xxx.; Mark x. 28-45.

SATURDAY, JAN. 13.—Prayer for Missions:—That all Missionaries, and others engaged in mission work and in the circulation of the Scriptures at home and abroad, may be filled with the Holy Spirit, and that great success may crown their efforts; that all native Christians may be kept steadfast in the faith, and made earnest and efficient in seeking to bring souls to the Saviour; that many more faithful labourers may be called into the Lord's vineyard; that the Mohammedans and the heathen may be won to Christ, and that the Jews may be constrained to receive Him as their long-expected Messiah. That the blessing of God and the power of the Spirit may abundantly rest upon the Conference of Christians of various nations proposed to be held this year in Stockholm. Luke xxiv. 36-53; Luke x. 1-16; John xvi. 1-15; Acts xi. 1-21; Psalm cx. and Psalm c.; Rom. xi.; Ezek. xxxvii. 21-23; Isa. lii. 7-15.

SUNDAY, JAN. 14.—Sermons:—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13).

It is suggested that at meetings pauses for silent prayer should be allowed, that each person may supply what cannot be expressed publicly. This is especially needed in confession and in prayer for families, and for the afflicted.

*. All who arrange for the observance of the Week of Prayer are requested to communicate the results to the Secretaries of the British Alliance, 7, Adam Street, Strand, London. It is specially desired to have a complete list of the places in foreign countries where meetings are held.

NEW MEMBERS.

The following persons have been admitted to membership by the Committee of Council:—

Rev. T. D. Anderson, Swansea.
Rev. J. Morgan Gibson, Swansea.
Rev. C. A. Seaton, Swansea.
Rev. T. George, Swansea.
Miss M. M. Lary, Bristol.
Major Henry Cubitt, Norwich.
Rev. J. P. Hardman, Norwich.
Miss Yarrington, Norwich.
Mr. S. Randell, Yarmouth.
Rev. C. E. Bishop, Liverpool.
Jno. F. Vincent, Esq., Wrentham.
Mrs. Cubitt, Lowestoft.
R. Burroughes, Esq., Lowestoft.
Rev. J. B. Blackmore, Lowestoft.
Mr. Jno. Fowler, Lowestoft.
Mr. James Fowler, Lowestoft.

Rev. Featherstone Kellett, London.
W. Ellice, Esq., London.
Miss Sargent, London.
Rev. Hugh McSorley, London.
Mrs. McSorley, London.
Rev. Basil D. Aldwell, Southsea.
Rev. A. Gilpin, Southsea.
Commander S. Vicary, R.N., Southsea.
Captain Ewd. M. Manning, Ryde.
E. H. Peters, Esq., Ryde.
Rev. J. W. Watts, Ryde.
Rev. C. H. Ward, Ryde.
Rev. W. H. Redknap, Ryde.
Rev. J. T. Almy, Ryde.
Rev. — Holden, Ryde.
Rev. W. S. Davis, Ryde.
Dr. Johnston, Ryde.
J. B. Simonds, Ryde.
W. Jacobs, Esq., Ryde.
Thos. Morphey, Esq., Ryde.
Col. W. Martin, Torquay.
Mrs. Jamieson, Torquay.
Samuel Austin, Esq., Teignmouth.

PROPOSED GENERAL CONFERENCE IN STOCKHOLM.

In the July number of *Evangelical Christendom* a report was given of the deputation visit of the Secretary, Mr. Arnold, to Denmark and Sweden, in which special reference was made to the gracious reception accorded to him by the Crown Princess of Denmark, who expressed much interest in the objects of the Alliance, and in the proposal for a Scandinavian Conference. The following gratifying communication has recently been received by the Secretary from the Controller of the Household of her Royal Highness:—

Charlottenbund Castle,
"August 2, 1882.

"I am desired by her Royal Highness the Crown Princess of Denmark to acknowledge the receipt of your letter of July 18th, and

to express her best thanks for the copy of your interesting book, and of the sketch of the operations of your society, which you have kindly transmitted on behalf of your Council.

"Her Royal Highness takes a great interest in the work of the Evangelical Alliance, and it will surely be increased and continued by the perusal of the valuable papers."

The proposal for a Conference in Stockholm has elicited the cordial approval of various branches of the Alliance, even before the formal invitation has been issued by our Swedish brethren. The United States Branch, the German, the French, and the Swiss Branches, have already promised hearty support to the movement.

RELIGIOUS LIBERTY IN AUSTRIA AND BOHEMIA.

It is with extreme regret we publish the following letter from our correspondent in Prague, received since our last issue. The retrograde action of the Austrian Governmental authorities is a sore trial and disappointment to our brethren, who were looking for the removal of restrictions which still fettered them in regard to their children. We would specially bespeak the prayers of the Lord's people on behalf of the brethren whose faith is thus tried, and that the result of their appeal to the Governor of Bohemia may be the cancelling of the obnoxious order. Prayer is also asked that the Council of the Alliance, in conjunction with the Continental and American Branches, may be wisely guided in any steps which it may be considered necessary to take in the matter:—

"Prague, August 24, 1882.

"The many friends of the Evangelical Alliance who take an interest in the work of evangelization in Austria will be pained to hear that the Police Director of Prague, in consequence of a new order from the Austrian Imperial Royal Ministry, gave a written notice last week to the Rev. A. W. Clark, of the American Board's Mission, Prague, not to hold any more public religious meetings. The order rests upon a decision of the Imperial Court of the Empire, at Vienna, of April 20, 1880, that Dissenters have no right to hold a public meeting in the interest of their denomination. Private services are allowed with invited guests. Last Sunday, the attendance at the hall was not diminished by the fact that no public meeting could be held. A

policeman was present to see that no one entered without a special card of invitation, received before coming to the hall.

"Children between the ages of seven and fourteen were, as usual, not allowed to enter the hall, even though their parents greatly desired it.

"This new order of the Imperial Ministry is quite inexplicable, inasmuch as a decree of the Ministry, January 28, 1880, granted these same friends in Prague the right of public meeting for religious lectures and devotion.

"The recent order forbidding the public meetings grants the right of appeal. Such an appeal was handed to-day to the police authorities, to be forwarded to the Governor of Bohemia."

"The increasing number of friends of these Bible services are saddened at these new limitations, but none the less determined to study the Scriptures, and to walk in their light.

"We can but hope that his Majesty the Emperor and King Francis Joseph will yet make it possible for his loyal subjects to meet publicly at any time for Bible lectures, accompanied with singing and prayer."

In a later communication, dated Prague, Sept. 12, the same correspondent says:—

"The recent order stopping all our public meetings does not diminish the attendance. We are obliged to be very careful that no one enters the hall without having a special card of invitation. It is a great trial to turn some away who appear without invitation, but with the card that such then receive

they can come to the next service. Since my last, I have received to our Church (the Free Reformed) three more former Romanists. Since September 1, 1881, some thirty-two converted Romanists have joined our Church."

Our Vienna correspondent, in a letter to the Hon. and Rev. E. V. Bligh, writes as follows:—

"Vienna, August 22.

"In your letter of the 13th you kindly inquire after the fate of my colporteurs. As regards the one at Laibach (Suntschitz), you remember he was caught, at a meeting in his own house, on a Sunday afternoon, consisting of five individuals, studying Rom. xiii. The meeting was dissolved by the police authorities, in the name of the law, and the guilty man was threatened with judicial proceedings for his grave offence. The law authorities seem, however, to have taken a different view of the matter. At least, it is now six weeks ago, and nothing has been heard from that quarter. Of course, that did not satisfy the chief moving parties concerned. Recourse was had to other means. The press and the pulpit were put to work to excite the people. One priest shed tears very copiously at the thought of the danger threatening his dear flock through the presence of this dangerous Bible-reading and Bible-selling individual, who had already, for months before, been graphically described in many places as the very "Antichrist." All this had a bitter effect, and led to such serious riots in the streets of Laibach and before the colporteur's house, that, by the advice of the police, he fled for his life to Trieste. Neither he nor his wife and child were safe, and they were escorted to the station by a body of policemen. The practical inconvenience to us is that the Government, without giving him any hearing or instituting any inquiry, has withdrawn his licence, and has induced neighbouring authorities to refuse to give him another. The theory is that licences are granted to men of confidence only.

"But, in addition to this sad story, I have a communication to make to-day which, I am sure, will grieve you to the heart, as it does me. Our respected friend, Mr. —, at Prague received notice on the 18th inst., from the Minister of the Interior (Count Taaffe), that his meetings (for which permission was given, as a direct result of the visit of the deputation of which you were a member) are *forbidden*. The document expressly says that, according to the decision of the Supreme Court of Law, of April 20, 1880, not recognized religious

communities are not allowed to have public meetings. I have not the case at hand just now to which reference is made, but it is passing strange that this case of April 20, 1880, is only thought of on August 18, 1882! I do not doubt that Mr. — will communicate this perplexing and distressing news to the sympathizing friends in Adam Street; but as you were so lately an eye-witness of the interesting work that our esteemed brother superintended, you will understand all the more what we feel.

"What the effect will be on the services at Vienna and others I do not yet know.

"These occurrences in a country like Austria are most trying to our faith and courage.

"May grace be given to be faithful to the end; more faithful, more willing, if needs be, to endure hardship!"

In our last issue we gave the memorial which had been presented to the Austrian Minister of Worship and Education, on the occasion of the recent visit of the Hon. and Rev. E. V. Bligh to Austria and Bohemia. The following reply to the memorial has been received through the British Ambassador, Sir Henry Elliot. His Excellency, in forwarding the communication, says he has been able to speak on the subject to Baron Conrad, who assured him that the officials had been desired to act with as much forbearance as the law allows:—

"Vienna, Aug. 24, 1882.

"The Minister for Worship and Education, Baron Conrad, has just informed me, that he sincerely thanks his Excellency the Extraordinary and Plenipotentiary Ambassador, Sir H. Elliot, who has forwarded a memorial from a Vice-President of the British Branch of the Evangelical Alliance, the Hon. and Rev. E. V. Bligh, concerning complaints about the exclusion of school children from the house services of their parents, who do not belong to an evangelical religious denomination recognized by law; and that he has, with regard to the hindrance of such persons from holding their services, or of their office as Bible colporteurs, sent a copy (of these documents) to the Governor of Bohemia, requiring him to deal with such complaints according to the wishes expressed, so far as legal requirements will permit.

"The undersigned Minister of the Imperial House and for Foreign Affairs has the honour to make his Excellency acquainted with this step, and embraces the occasion to renew this assurance of his high respect.

"(Signed) For the Minister of Foreign Affairs.

IRISH BRANCH.

A meeting of Council was held in Dublin, on Tuesday, August 29th. Captain J. Kearney White occupied the chair.

After prayer by the Rev. F. Hewson, the Secretary reported that, since the previous meeting, he had visited the following places: Tullamore, Athlone, Ballinasloe, Roscommon, Ballina, Enniscrone, Sligo, Bundoran, Killybegs, Donegal, Ballyshannon, and Enniskillen. In most of these places meetings were held, which were, as a rule, well attended. Much interest was manifested, and a number of new members had been received. Notwithstanding the disturbed state of the country, the churches in the various places visited had been able to carry on their work without hindrance or annoyance. He was glad to observe signs of improvement; and the number of Christian people whom he met with throughout that wide district of country who were in earnest and prayerful sympathy with this and every other good work, was very hopeful and encouraging.

CHRISTIAN EVIDENCES.

The Secretary submitted the report of the examinations in connection with the scheme for promoting the study of Christian evidences and Protestant theology for the past year. Thirty-five prizes and certificates had been awarded to Irish candidates in the former department by the Christian Evidence Society. In the subject of Protestant theology, he was glad to say that a much larger number had availed themselves of the facilities offered by the Council for engaging in these studies. One clergyman in the city of Cork had had an

attendance of about one hundred in his class during last winter. Prizes to the value of about £20 were awarded by the Council to the successful candidates. In issuing the programme for the ensuing year, it was agreed to discontinue the prizes hitherto offered in the department of Christian evidences, and to direct special attention to the subject of Protestant theology. In addition to the prizes offered in this department, certificates will be issued to successful candidates. It is hoped that in the present state of the country this important scheme will receive from the clergy and laity of all denominations the attention it deserves.

PRAYER FOR IRELAND.

The Secretary reported that 2,000 copies of the appeal to the Christian people of Dublin for more earnest and united prayer for the evangelization of their country had been circulated.

CONFERENCE.

It was agreed that a Conference should be held in the Christian Union Buildings, Dublin, on Friday, October 13th next, immediately after the Christian Convention. The Secretary was instructed to make the necessary arrangements.

CHRISTIAN UNION.

It was further agreed that a circular be issued to the clergy of the various churches, requesting that sermons should be preached on the subject of Christian union on an early day.

The meeting was concluded with prayer and the Benediction.

CHRISTIAN CONVENTION IN LIVERPOOL.

The Convention this year is called together by the Local Committee of the Evangelical Alliance, which, it will be remembered, held its Annual Meeting in Liverpool last year. That Conference took the place of the usual Convention, and the present meeting is therefore termed the "Fifth Christian Convention." It will be held (D.V.) in Hope Hall, on Thursday and Friday, October 5th and 6th. The meetings for scriptural teaching will this year be held in the forenoons from 11 to 1, and in the evenings from 7 to 9. The afternoons of both days, from 3 to 4.30 or 5, will be devoted to free conference on selected subjects. A United Meeting for Prayer will also be held each morning, in the same hall, at 8.30, for one hour.

The subject selected for teaching is "The High Calling of God in Christ Jesus." Thursday, October 5, 11 A.M.—Rev. Charles Graham and Rev. Edgar Thwaites: "In its Source—The purpose and grace of God" (Rom. viii. 28; Gal. i. 15). Thursday, October 5, 7 P.M.—Rev. E. A. Stuart: "In its Nature—high, holy, heavenly, sure" (Phil. iii. 14; 2 Tim. i. 9; Heb. iii. 1; 2 Pet. i. 10). Friday, October 6, 11 A.M.—Rev. Dr. Fraser: "In its Manifestation—The fellowship, the grace, the peace" (1 Cor. i. 9; Gal. i. 16; Col. iii. 15); "the sufferings, and the glory—of Christ in the believer" (1 Pet. ii. 21; iii. 9; 2 Thess. ii. 14). Friday, October 6, 7 P.M.—"In its Prize" (Phil. iii. 14); 8 P.M.—"The Lord's Supper." Address by the Rev. Charles Graham.

Subjects for afternoon meetings: Thursday, at 3 to 4.30 or 5, "Family Religion;" Friday, at 3 to 4.30 or 5, "Christian Giving."

So many friends enjoyed the Lord's Supper

at the close of the Evangelical Alliance meetings last year, it has been thought well to renew the opportunity on this occasion with arrangements similar to those of last year.

NOTTINGHAM BRANCH.

On Wednesday evening, Sept. 13, the third quarterly prayer-meeting for the current year was held in the schoolroom of the Baptist Chapel, Derby Road, under the presidency of the Vicar of Emmanuel Church, Woodborough-road. The Rev. E. Holroyde, M.A., read 1 Cor. xiii., and gave an excellent and appropriate address on the love due from Christian believers to all men, and especially to each other, after the example of Christ, as enjoined by Himself in John xiii. 34, 35. Prayer was offered by the Rev. S. Lord, Mr. Frederick Jackson, and the Rev. E. Medley,

M.A., pastor of the place. At the meeting for business, a Christian minister was admitted to membership. The sum of £10 was voted to the general funds of the Parent Society. The annual meeting was fixed to be held on, the last Thursday in October. Arrangements were made for meetings, as in former years in the week following the first Sunday in January. The prayer-meeting for next March was fixed to be held in the schoolroom of Halifax Place, and the Rev. J. A. Mitchell, B.A., was appointed to preside, and give the address.

CONTRIBUTIONS RECEIVED SINCE AUGUST 21, 1882.

	s	d		s	d		s	d			
J. H. Batten, Esq.	1	1	0	Miss Bonquet	0	5	0	Cardiff Branch, per Rev. P.	5	5	0
Hon. R. A. J. Drummond	2	0	0	Rev. A. G. Burnett	0	10	0	Maddocks	0	5	0
(Bye)	0	2	0	Rev. J. M. Shirreffs	0	5	0	J. F. Crosthwaite, Esq.	1	1	0
Rev. W. H. Finney	0	2	0	Miss Scott	1	1	0	John McMillan, Esq.	1	1	0
Miss A. Dean	1	0	0	Miss de Vear	0	3	6	Miss Evans	0	5	0
Mr. J. J. O. Evans	0	2	0	Mrs. Barnshaw	0	10	0	Mrs. and Miss Barber	0	5	0
Rev. C. Bonquet	0	10	0	Mrs. Bonquet	1	1	0	Mr. and Mrs. Jacob-Hood	0	5	0
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Miss H. Stacey	0	2	0	Miss Reid	0	1	0	Miss Barnes	0	2	6
Mrs. A. Campbell	0	10	0	Southampton Branch, per R.	13	7	0	J. A. Campbell, Esq., M.P.	5	0	0
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J. L. Parsons, Esq.	1	0	0	Rev. J. H. Broome	0	2	6	J. G. Watson, Esq.	0	10	0
Hon. Mrs. Fennes	1	0	0	Miss Agnes Holt	1	1	0	Rev. R. S. Ashton	0	5	0

Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.